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SUNSET MUSINGS.
BY REV. C. F. LE FEVRE.
In my late visit to England, I experienced no greater pleasure than that which arose from my evening walks, in company with my sister, through the beautiful lanes and fertile fields adjoining the city of Exeter. They will have a place in my fondest memory, and furnish pleasant thoughts in many hours of silent meditation.
We leaned upon the rustic stile,
While distant, far away,
The Devon hills, for many a mile,
In lofty grandeur lay.
And sloping to the river side,
Were pastures rich and green,
While Ex wound on its silver tide,
And brightened all the scene.
The lovely view before me spread,
To varied thoughts gave birth;
And then within myself I said,
How beautiful is earth!
And one who then beside me stood,
With heart to nature true,
With equal joy the landscape viewed,
And as I felt, felt too.
The air was still—no jarring sound
A discord could impart;
It seemed great nature's self had found
Communion with her heart.
The setting sun with golden rays,
With glory filled the west;
Like to the glorious hymn of praise,
The chorus of the blest.
'Tis gone, the last faint, lingering light,
Melts in the western wave,
But evening shades and darkest night
Quench not the joy it gave.
So when our path the cloud overcast,
And storms obscure the heavens,
We'll, grateful, call to mind the past,
To joys already past.
Behind night's veil the sun now lies,
But, ere it passed away,
It wrote its promise on the skies
To come another day.
So faith the blazing torch holds high
And doubting fear beguiles,
As summer suns illumine the sky,
And all creation smiles.
—Nels Coenent, Chicago. (Universalist.)

For The Religio-Philosophical Journal.
NARRATIVE OF A SPIRIT.
FAILURES, AND THEIR CONSEQUENT TRIALS,
STRENGTHEN HUMAN THOUGHT.
GIVEN THROUGH HENRY T. CHILD, M. D., OF PHILADELPHIA.
CONTINUED FROM LAST WEEK.
By proper culture and growth, these states come to be closely connected. There are persons in whom the perception of the spirit world, and its inhabitants, can only be realized as a condition separate and distinct from their outward state of consciousness. There is a consciousness which belongs to every condition of matter, and of mixed, and it is a measure of the progress which that matter has made. We need not dwell upon the lower forms of inanimate and animate matter, but this is well illustrated in human experience, as I shall endeavor to show when I come to speak of embryonic consciousness, and that consciousness which precedes the power of expression, in the first years of earthly life, every reflecting person must admit that there are states of mind very perfect in themselves, that are entirely independent of each other.
Whenever I look at any condition, I can trace it back to remote causes, just as you can when you look at an oak tree, by a purely mental process, based upon actual knowledge, trace it back an hundred years into an acorn, and still further back to the germinal cell in the seed, perfected by a union of the male and female elements, from different parts of the parent tree. So, now, I am tracing back the life of many things, and am especially interested in all those things which are remotely connected with my own life.
The scenes attendant upon my birth are more real to me now than they were to any of the actors, who were present on that occasion. I can place myself in such relations to my mother, as to read the living record of every emotion that thrilled her being at that time.
The sadness and disappointment that overwhelmed her, then added much to the physical pains which she was obliged to endure.
There were many things conspiring to deepen and widen the gulf which then separated my parents, and which I was not able to bridge over, so that there might at least be a passage of communication between them. This separation of feeling deprived me of the right which every child should have secured to itself, of receiving the mingled streams of paternal and maternal affection. Where there is such a strong repulsion existing between parents, the child is often compelled to take one of the two streams, so essential to its development, and this is disturbed and made turbid by the other. As it is always more blessed to give than to receive, those who fail to give these influences, lose much that would be valuable to themselves. All the ob-

ligations of life are accompanied by their appropriate compensations, and one so important as this, cannot be an exception. Even if I had received a full and free share of my mother's love, it would have been better for me.
To this I must attribute many of the failures of my life. Inheriting a precocious disposition, which enabled me often to see far in advance of my condition, and I reached forward for things so illy adapted to my needs. I failed—but the aspirations, though temporarily chilled, were really made deeper, and whilst I thus suffered, it was a preparation for the realization of that which is now a grand compensation to me.
But I have already extended this account of my parents far beyond what I had intended, and though this may never reach them on your side of the gulf, I think when they come to meet me here, they will justify and approve of all the statements I have made; and it is in the hope that other parents may gather some lessons of practical value, that I have presented this, which has been rather a painful matter, as I was obliged to take on most of the conditions which I have been describing.
CHAPTER III.
ANTE-EMBRYOTIC CONDITIONS.
Do not be startled, kind reader, if I should devote a brief chapter to an account, measure as it must be, of the unnumbered ages which my soul has lived prior to its connection with external matter in the organism of my mother.
As a spark of the Divine Being, not well expressed by the term Monad, which covers the idea of a single cell, simple in its character. I am now quite conscious that my interior being, which I call soul in contradistinction to its outer form the spirit, which in your condition in life are both increased in that which you call the body, composed of tangible material substances.
Man, physically, is designed to be a microcosm of the globe on which he lives, and spiritually, of the Universe itself. So, I believe, he has been, a microcosm of all the universes. Man, by his capacity to receive all the elements into his physical system, becomes cosmopolitan. So, God having all of these spiritual elements within his being, not as a personality, but as an infinite, all-pervading Being, is omnipresent and omnipotent.
This Divine spark which constitutes the human soul, has within it those germinal principles which, in their ultimate unfoldings, will enable it to traverse all space. It is a law that no living thing can go far from those conditions which contain elements similar to those within it. This is the universal law in regard to migration—and the fact that man contains the germinal elements of the entire universe is a positive guarantee that, at some time, he will be able to visit all worlds. It only needs the unfolding of these germs to lead him from star to star all over the immensity of space.
These soul sparks, and this not a good term, as these are never extinguished, exist in unnumbered myriads everywhere.
I am conscious of this, and am beginning to recall some of the impressions of my ante-embryotic conditions. I have no impression of time, because that belongs to the outward conditions, and is simply a measure of a succession of events, which make their impression upon man's consciousness. Hence, there can be no time specified in reference to any of these experiences. I have, however, a tolerably distinct recollection of meeting other souls similar to myself, and receiving and imparting certain influences in my association with these. The law of attraction and repulsion is as eternal as God himself, and is the first law of which I have any consciousness.
Under certain conditions I was brought into close relation to certain souls, when they were attracted to the material conditions which was designed for their incarnation. I think this experience must have commenced a long period before my own incarnation. And I now see that it was, after time it has opened before me in clearness, and they easily understood it. This power comes from an unfolding of the interior perception and is the result of soul growth.
It can never be understood, and appreciated by looking from the external plane—man's sensual perceptions never did, and never can, reach the beautiful domain of the soul.
I now perceive, that the soul—as a divine spark—these interior perceptions have been unfolding throughout all past eternity.
Although I may not be able to give you any very clear impressions of the character of these interior feelings of the soul, while you are increased in the materiality and under the probation of earth life.
But here, as in every other department of the Divine economy, there is a beautiful adaptation of each condition to its surroundings; and vice versa, and the more thoroughly we become acquainted with any condition the more apparent will this become.
Souls exist in the interior life in various conditions, subject to attractions and repulsions, and the reception and transmission of influences peculiar to all their different states of development. When you reflect on the immense variety of forms and conditions in the outward world, it would appear very rational to suppose that as much care would be bestowed on the form and conditions of the interior world. Especially when we recognize

the fact that the former is a outgrowth of the latter.
Essential experience was necessary to prepare me for entrance into the material world, and the impressions thus received not only prepared the way, but induced a desire, on my part, to realize this experience. I had sufficient knowledge of some of these souls to be conscious of their absence, and also recognize them on their return to Spirit-life, which is a condition more nearly related to soul-life than your earthly state.
These souls seemed to have pinged beneath the waters of materiality, and after being lost to my consciousness for a time, they rose again from these dark waters, and on their return to Spirit-life I was enabled to recognize them, that is, their interior souls; and discovered that they had acquired something which I could not clearly perceive or understand in the condition in which I then was; now I could recall its appearance in their physical Spiritual bodies, which all souls bring with them from the material life. The elements on which knowledge is based, must be the individual before they can take any cognizance of it. There is no interior perception which is not knowledge, but which must, of necessity, all cases precede it. You will always fail to impart to a person anything of this previous interior perception. Every individual has experienced, at times an entire inability to comprehend a subject to which their attention has been called; and I now perceive, that when the intromission of a soul into the material world approaches there is a work to be done by certain spirits both here and with you. Here, under the fostering care of wise and good spirits, the soul becomes instilled with a peculiar influence, which prepares it for a new and trying experience. There seems to be a foundation for the ancient doctrine that matter is evil and spirit is good; and all the evil which abounds comes from the struggle of the spirit, and its inability to mould matter into the various forms which it is ever seeking to solve, and matter yields and becomes plastic, will be the growth of harmony and beauty, and the absence of all discord and so-called evil.
The idea that spirits have much to do in your world to promote the best conditions for the intromission of souls, is among the oldest that tradition has handed down to you. All the great men of the ancients were said to be born of the gods—which means that their parents were overshadowed, as was Joseph and Mary the parents of Jesus of Nazareth, and as has been the father and mother of every child born into the world. Not overshadowed so as to interfere with, or annul, any divine law; but so influenced as to place the soul under the most favorable condition to act in conjunction with the very highest law, which enable it to unfold and control matter in the formation of a physical body, which shall be its proper instrument for expressing its highest conditions.
When mankind has thus been properly prepared for the highest and most important office on the physical plane, a male and female human being thus magnetized and overshadowed by holy spirit, will become so harmonious that they will attract an immortal soul, so that it will enter into a physical organism, and lose all its present and past consciousness, and appear like the physical body to begin a new life, for all its anterior experiences are, for the time, lost.
It might seem that incarnation was a great loss to the soul. The fabled conflict of Michael and his angels, and the Dragon and his angels is but a feeble picture of the great struggle of the soul principle with materiality. But we know very little, generally, of what any experience, or what its objects, until after we have realized it for sometime. So at the time I am speaking of, I knew nothing of the earth-life, but in certain conditions I am able to recall more or less vividly all these experiences, and trace out the forms of consciousness which were in operation then.
My impressions now are very clear, that the soul of man is a spark of God; has always existed; has had a proper consciousness in all the different states through which it has passed.
And though the line of consciousness has, in many instances, been broken by the changes incident to its progress; yet, all the links of this broken consciousness are to be brought together in the grand future, and realized as one continuous and unbroken chain.
One of these states of distinct consciousness is the earth life of man. The soul, losing all consciousness of the past, sinks for a time into the ocean of materiality, and takes on an external form, that it may know and realize the conditions of the principles which underlie and are expressed by external matter. During this baptism it has occasional glimpses of higher conditions, as well as dim and vague conceptions of the past.
The soul has an important mission in its connection with the physical body—a mission which has never yet been fulfilled by any soul, owing to the imperfect condition of matter. It requires a much longer period than a life time on earth for the soul to acquire all the knowledge of the laws of matter. Hence, the spirit in returning to earth have a two-fold object: to finish their work and to complete their education, and to benefit mankind by showing them great work that is to be done in this condition of consciousness.
In the former experiences of the soul, the tran-

sitions from one state of consciousness to another is gradual, and the means of connecting these different conditions is thus rendered much easier. The sudden introduction of a person into a deep trance is often attended with unpleasant and even dangerous symptoms; while the gradual growth of an individual into those interior conditions is always beneficial.
It may be asked why the spirits have not spoken more frequently of these ante-embryotic conditions. In the first place: there has been but little demand for it; and, in the second place, many spirits do not know any more about it than they did when in the form. A renewal of the consciousness of these conditions is not generally reached until we have passed far through the material conditions. The soul, having learned its lessons in the material world turns calmly recalls first, shadowy outlines; and then, more perfect impressions of some of its former conditions of consciousness, which have been lost for a time.
CHAPTER IV.
THE HUMAN EMBRYOTIC CONDITION AND ITS FORMS OF CONSCIOUSNESS.
The preparation of a soul for incarnation may be hastened by surrounding conditions. The proper course, however, is slow and gradual, in which the soul is at times thrown into darkness, and finds itself very singularly attracted towards a condition which in many respects resembles death on the earth plane. I can recall conditions in my soul consciousness in which I had feelings precisely like those which I had in reference to the dissolution of the body, except that, in the former case, there was no fear of annihilation; in all the different conditions of soul consciousness there is a positive sense of immortality. There were insensible conditions, in which there was a fading away of consciousness at times, and then it would return after numerous repetitions of these, and then for a time all was lost in blank unconsciousness.
I may tell you that this life, so sad, so isolated, drove me far away from the ordinary course of humanity, and gave me a different experience. I had wandered so far from the fold of mankind that I was found in my utter loneliness, by spirits who had long since left their haunts, and whose intercourse, with the profound philosophy of life awakened in me deeper thoughts and more interior impressions than are usually received by those who have not had longer experience than I have.
I found that I had not suffered in vain, and I shall attempt to give you all I can recall of the different states through which I have passed. Very early in the embryotic condition the formative principle expressed itself in a consciousness of physical expansion, even before the outlines of the form were manifested this feeling had originated.
The formative principle is a universal accompaniment of life, and there is a consciousness peculiar to it in all living things—a demand for the means and conditions necessary to carry out the great law which lies at the basis of individualization. This formative consciousness varies in the different grades of the vegetable, the animal and the human conditions, but wherever it exists, and finds the proper elements to supply its demands, and conditions to carry these out, it gives pleasure, though the being may not be able to express it; and where it is placed in improper surroundings, and deprived of those elements which are essential to its highest development, suffering ensues. Whenever the formative principle fails, the elements yield to the laws of chemical affinity, and the bodies are dissolved. There is another form of consciousness which begins to manifest itself very early in the embryo, the sympathetic, as a result of this principle. This consciousness is closely allied to a similar one on the part of the mother, and through her influence it acts upon the formative principles, to aid it in developing beautiful and harmonious forms, or the reverse. It may be asked, What is the object of these forms of consciousness? We answer it is two fold. First, they are the expression of a tendency to progression and development; and a means by which this is brought about; and, secondly, they are a source of pleasure. In every condition consciousness to perceive and capacity to enjoy are the sources from whence spring all happiness. But, says the objector, of what avail is happiness or enjoyment if the recollection of it is lost. If the present were all that there is there would be ground for such a question, but since every moment of life is a cause operating upon something in the future, and the pleasure or suffering of each moment lays the foundation and is a prophecy of future conditions.
The perfection of each state of consciousness throughout the entire life of man is essential to the highest conditions of progression, therefore the completeness of the formative and sympathetic consciousness will result in a good development of the human being at birth. Let it be distinctly understood then that there is no such thing as blind chance, and that it is in the power of parents, and therefore becomes an especial duty, to influence and mold both the formative and sympathetic principles in the unborn child, through their respective consciousness.
There is a third form of consciousness which is dimly shadowed in the embryo as it approaches maturity; it is a consciousness of separate existence, the beginning of individuality, which, starting here, becomes more and more real as man lives true to his own central life. There these forms of

consciousness are all that I now perceive as belonging to the embryotic condition.
I have a clear impression that there is no form of consciousness that has ever existed anywhere in the dark and devious past that can be entirely lost; each has a two-fold mission, present and prospective, and somewhere in the beautiful unfoldings of the future it will be recalled, and when thus resurrected will take its place in the life line of the soul, and all these beautiful beads of consciousness which seem now to be lost are already strung upon the life line of each individual, and though the spaces between them may now prevent us from perceiving them; but the time will come in the unfolding of the grand and glorious future, where all these forms of consciousness shall be arranged in order, in such beautiful proximity, that not only the central life line of the soul shall be felt to be one, but these beautiful beads that from age to age, in the great cycles of the eternity of the past, have been formed and clustered around this central life line, will form a grand and magnificent chain, and a new and more glorious consciousness, comprehending all these, will crown the soul in its immortal career. Then will we go back, and living over these different forms of consciousness, bring each one into perfection. Think not then, oh children, oh earth, that any form of consciousness is of no value to you, but seek ever to make them as full and perfect as you can, while you live on the planes to which they belong. There are many forms of consciousness that I have not been able to describe, which, when they are discovered, will, like the planets in your solar system, take their appropriate positions, and fill their places in the endless chain of immortal life.
(TO BE CONTINUED.)
Advices from Northwestern Arkansas notice the discovery of rich gold-bearing quartz in the Red river mountains, sixty-five miles west of Fort Smith.
For The Religio-Philosophical Journal.
Impression.
BY JOHN FRANCIS.
CONTINUED FROM LAST WEEK.
There is a beautiful method of communication, existing between the natural and spiritual worlds, carried on by means of impression. It is by this method that our kind, angelic guardians, ever watchful, transmit to us their wishes, and present to us faint glimpses of the Great Beyond. Thus we see that while the incidents of earth are continually making impressions upon the mind, our unseen friends, too, are at work, many times, shaping our destiny and directing us in the pathway of life.
The flashing lightning, the dismal moanings of the distant thunder, the wailing of the cataract, the music of the rippling stream, the soothing strains of music, the intonations of a speaker's voice, as well as his ideas, and the varied scenery and phenomena of nature, all are in one sense a tangible substance from which twinkle nothing but impressions or hints, which often give utterance to some grand law connected with the government of the universe. The falling of an apple transmitted to the susceptible mind of Newton an impression which gave use to the discovery of the laws of gravitation; a paper kite, in the hands of Franklin, brought heavenward the impression of the utility of the lightning rod; the telescope, which brings distant worlds near to us, is the result of the impression imparted by a pair of spectacles; and the displacement of water by the body of Archimedes, while he was bathing, gave rise to an impression resulting in the discovery of the principles of specific gravity. Thus, you see, information is being constantly imparted to us by every incident in life. There is a language in all things, prolific, many times, of startling results. Even a westerly wind, blowing a long time, waited to Columbus a thought, in the shape of a rude, birchen canoe, a little incident which finally induced him to undertake his remarkable voyage, resulting in the discovery of this continent. The variation of his compass imparted an impression to his crew, at one time, that induced them to rebel against his authority, and it was not until he had explained the apparent cause of the variation, that they could be induced to proceed farther on the briny deep.
It has been well said: "All things are engaged in writing their own history. The air is filled with sounds, the sky of tokens; the ground is all memoranda and signatures, and every object covered with hints that speak to the intelligent."
No truer expression than the above could have been made. Sounds, too, however modulated, carry with them an impression, which, many times, have a wonderful effect upon the mind. A man is chased by wolves. He hears their fierce growls and mutterings in the distance. He runs with frantic speed. He stops to listen, only to hear their fierce hungry yells bursting forth with renewed power. He grows pale with fear; his eyes flash fire. The excitement, however, gives him additional strength. Onward he frantically rushes, hoping to escape his greedy pursuers. They are, however, approaching nearer, so near that he hears nothing but their hungry ravings. Now look at the strange phenomena. His hair stands erect, and is turned completely white. Finally, he reaches a house in safety. This is no imaginary sketch, but an actual occurrence. The fierce yells of those savage beasts

carried with them an impression which acted on the vital forces, and, in consequence thereof, the hair not only stood erect, but was turned completely white, a phenomena which I will hereafter fully explain.

An affectionate mother receives a letter. Her heart ever tender, and her sympathies ever awake, she opens it with fearful forebodings. She anticipates bad news. Tears glisten in her eyes as she reads it with a tremulous tone of voice. She reads a paragraph where it states her son became sick, and finally died, his last words being: "Send my love to my mother!" The letter falls from her hands, she swoons—she dies!

The sad news made such an impression upon her mind, that there was a dissolving of the vital forces, or a total destruction of the life principle therein. The lightning strikes a tree, and instantly destroys the life force therein. The tree becomes a medium for the transmission of electricity from sky to earth, but in consequence thereof its life principle is destroyed.

An impression is made upon the mind; the brain at once, through its influence, becomes alarmingly negative, and the electro-nervous fluid of the system rushes with such fearful violence, lightning-like, to supply the demand, that it is unable to stand the sudden change of condition, and death ensues. An impression made by some peculiar circumstances upon the mind, has force enough, sometimes, to prostrate the strongest man. Franklin gave the brain of a turkey a slight electric shock, and it seemed to enjoy the sensation; but increasing the current, he transmitted a shock upon the brain of the poor animal that caused instant death. Each impression made upon the mind, possesses or gives forth a peculiar electro-emanation, which, acting on the mind and nervous system under certain circumstances, cause instant death. If the mind dwell upon an impression received from the spirit-world, or from external objects, it often becomes, as it were, insulated, and the electro-emanation of the impression becomes more and more brilliant, until the whole soul is aglow with its divine effects.

In order to receive impressions from external objects, the mind must be in a receptive condition.—The falling of the apple just at the right time, when Newton's mind was in a receptive state, carried an impression to it, which spoke to him in plain language, the nature of the grand laws of gravitation. No one will suppose that he did not well know that all apples fell from trees if left alone until fully matured, or that the particular apple alluded to possessed a remarkable impression power over all other apples.

A boy was playing by the fire with a pipe in which was coal, and the phenomena manifested impressed a susceptible mind with the principles that govern the method for making gas, by means of which all our large cities are lighted. The electro-emanation of impressions strikes the various chords of the mind, and they give response thereto in the daily walks of life.

A man of wealth meets an old, decrepid person bowed down with the weight of years, and the infirmities resulting from severe struggle with life. An impression, resulting from the incident, is made upon the mind, and the electro-emanation of which illuminates Benevolence, and he stops and contributes to the wants of the poor old man. An impression derived from the incident is made upon the mind of the object of charity, the electro-emanation of which illuminates Veneration, and he reveres the donor, and feels unbounded gratitude for the assistance rendered him.

The different organs of the mind are nourished and controlled by the electro-emanations of impressions. If not, the whole machinery of the mind would become disorganized, and anarchy would prevail among its different faculties; and he who wished to be benevolent would find himself many times, acting viciously, and he who desired to call to his aid a certain faculty, would probably excite a different one into active exertion.

A case is related of a man whose hair was only white over the organ of Veneration. That organ was wonderfully developed. The electro-emanation of the impressions he had received "pressed outward" to that extent as to totally dry up the secretion that imparts color to the hair. The electro-emanation of impressions made by angry associations are entirely different from those made by calm, religious and dignified ones. The elements, then, are in each thought, idea, or impression, which nourish or excite into action the various organs of the mind. The electro-emanation of an impression is naturally attracted to the organ whose action it is desired to put in motion. There is no discord produced in the operation of the electro-emanation of impressions—all is harmony, no chance system brings into action the various organs of the mind.

External objects impart impressions to the susceptible mind, for there is written upon them, by the hand of nature, the immutable laws that govern them, and were the mind fully developed, it could read therefrom as from a book. It is true, there is a mystery connected with the growth of a blade of grass, or the development of the rose-bud into a beautiful blossom, which mankind at present do not understand; but the mind can be so attuned that the laws which govern the growth of plants, can be imparted to it as readily as were the principles of the law of gravitation to the susceptible mind of Newton.

The theory of an electro-emanation from the different thoughts, ideas, or impressions of the mind, whereby the organ is singled out, the assistance of which is required, is, no doubt, correct, as I shall finally prove. The various faculties of the mind thereby move on through life without discord or confusion.

OLATHE, Johnson Co., Kansas.
(TO BE CONTINUED.)

For the Religio-Philosophical Journal.
Spiritualism.
BY T. L. LEWIS.

Spirit intercourse is a fixed or natural fact. It is universal, and not under any special miraculous interposition of a supposed to exist Deity. The fundamental principle of Spiritualism recognizes the universal Brotherhood of man, upon which alone can be based all reform movements that are to benefit the race. Spiritualism, as taught by the Angels, through the man Jesus, was known to the Hindus, and to Confucius, of China, many centuries prior to the Christian era. Spiritualism of to-day is simply a re-development of the same phenomena, with elevated intellects, and wisdom, to explain and practicalize it. It is rapidly becoming popular and fashionable among the rich sectarians, whose aristocratic notions have heretofore led them to hypocritical worship Creeds, Mummies, Priests, and unknown personal Gods, Devils and material Hells. The creed churches are rapidly, yet slyly, using our spiritual thunder; it elevates their souls; it gives them hope; it is a lever in the hands of Angels that is rapidly lifting the people of the Globe out of Ignorance, Superstition, Crime, Priestcraft and Political Gambling, up into Wisdom, Knowledge, Truth, Justice, Love, Charity and Unity.

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"The Pen is mightier than the Sword."

What Spiritualism has Done, and Why we Publish a Journal Devoted to that Subject.

Spirit is that all-pervading, ever-living, active power that is the life and real reality of every being in the universe, be it human, brute or inanimate matter.

Spiritualism recognizes that the minimum of all things is matter—the mediate or intermediate mind, and that the maximum is God; that the higher comprehend the lower, and infiltrates itself into every molecular atom and monad in existence.

In substance these principles are now being sown broadcast throughout the civilized world.—They teach the relationship of and the use of everything in nature. They teach and demonstrate that in the "Father's house are many mansions." The comprehension of these principles, in a greater or less degree, is the primary cause of the marvelous developments of the age in which we live.

Spiritualism is a system of thought that has been developed in the mind of man within the last quarter of a century. It has been eliminated from the spirit spheres through various phases of mediumship. The mind of man has become so far developed as to be receptive to these truths, and in the light thereof the errors of theological dogmas are fast losing their power to hold in bondage man's highest and noblest faculty—Reason.

Spiritualism is pulverizing the creeds and errors of old theology. It exposes the fallacies of all religious dogmas, irrespective of name or creed—all alike are shown, by Spiritualism, to have their foundation in the imaginings and misconception of the infantile minds of the early inhabitants of the earth. The gradations from the most cruel sacrificial phases of paganism to the most liberal Christians have for a central idea, a certain something done, or to be done, especially for the salvation of mankind in heaven or a world after death.

Spiritualism teaches that life, after so called death, is no more strange than springtime after the desolations of a frigid winter; that the body which dies is but the casket that holds the jewel; that the soul is no more destroyed by death of the body than the jewel is when taken from the casket and placed in the diadem to adorn the lovely form of the princess. Spiritualism teaches a system of philosophy that shows the fallacy of what is termed plenary inspiration; and on the contrary, shows that inspiration is common to all ages, and approximates towards truth—absolute—in degree as the mind or vehicle of thought through which it is given is developed to a condition of receptivity. Every inspiration uttered becomes a revelation. Revelations are always more or less shadowed, or colored, by the prevailing opinions of the age; hence, every new sect in Christendom bears a resemblance, in some of its tenets, to the parent stock from which it succeeded.

Spiritualism teaches that all phases of religionists are a matter of necessity from their antecedents; but should no more be encouraged by the true spiritualist than the husbandman should encourage the growth of tares in his wheat; but to tolerate such errors as the highest conceptions, only, of the minds of the devotees. Like the husbandman, we should, at all reasonable times, prepare the soil, or mind, for the growth of the more useful fruits. Such is the mission of Spiritualism. It takes hold earnestly of every reformatory movement. It electrifies and impels man and woman to action.

Its teachings impel men and women on to acts of philanthropy. All who are thus moved, are not avowed Spiritualists, but it is the principles which we recognize, as at the basis of our faith, that impels the true philanthropist to noble deeds for humanity. Spiritualism teaches that the spirit-world is as natural and as near to the earth plane we inhabit, as is the atmosphere we breathe, or as is the perfume to the flower. That our friends in the spirit-life, though invisible to our natural sight as is the aroma of the flower, yet they are as real and tangible, on the spirit plane, as we are on this; and have capabilities and power to influence our mentality more potent than while upon the earth-plane.

These are a few of the truths manifested and developed, to our understanding, from careful investigation of Spiritualism through various phases of mediumship. We owe a debt of gratitude to our spirit friends for the light we have received and for the blessings we enjoy. We dare not, if we would, would not if we could, refrain from doing our part to promulgate these great truths to others—hence, the reasons for publishing a Journal devoted to Spiritualism.

The Cause and Origin of Evil, and the Dawn of Peace on Earth.

A writer in the Boston Investigator discourses sensibly upon the foregoing themes in the following strain, provided he made a proper discrimination between the degrees of development from the lower animals up to man. All alike are subject to the laws of Nature:

"Looking into the causes of Evil, geology shows that from the earliest periods, animals have devoured each other. This, in a moral sense, is an evil; in a natural sense, none at all. The lion has no pity for the lamb it tears into shreds. Hence, with Nature might is right. With men, it is wrong for the strong to oppress the weak. Those stand-ards should be supreme, man's or Nature's, is a question too great for me to comment upon.

"Geology likewise shows that until the Tertiary period—almost to the last moments of the countless ages of our world's duration—there was no vegetation fit to sustain life. This is a momentous fact. Animals could only live by preying upon each other, the stronger upon the weaker; the weakest of all, snails, worms, &c., drew sustenance from the oozy mud or slimy waters of shallow seas.

"These facts serve to show that Natural Evil, terrible and real to us and every sentient being, grew out of the unharmonized state of nervous

organization, affecting the delicate messengers that electrically convey to pain from the infliction of heat, cold, dryness, disorganization, disease, etc. Burning, freezing, cutting, etc., cause us to suffer. No evils grow out of a sense of conscientiousness; a portion of the brains being endowed with a sense of justice. Animals not thus endowed have no moral character, and consequently suffer not from any unjust acts they may commit. Idle-like, they appreciate no wrong, and are not morally responsible for it.—Hence, they really commit none, for the intent alone constitutes crime.

But geology also shows that with every age came an improvement—earer approximation to the period of universal harmony. With the introduction of grain and grass came a race of animals who could exist without violence. This was the dawn of peace upon the earth. With man came the sense of moral justice, and facts and influences are powerfully exerted in exterminating many of the causes of discord and strife. He hunts the lion from his lair, and roquets the lamb, feeds the cattle upon a thousand hills, eradicates thorns and thistles, cultivates grains and grasses, levels the forests, and makes wilderness blossom as the rose. And though he permits and causes mighty and myriads of evils exist, still every age is educating him in the right direction; and it is a geological fact, that an actor in this grand drama, he exerts a powerful influence in the direction of peace and harmony. With his existence continued and improved as in the past, the lapse of ages slowly but surely bring about a reformation that is hopeful and cheering to contemplate."

Precisely so, we understand the law of universal and eternal progress. With "every age will continue to come improvements—a nearer approximation to the period of universal harmony." Hence the "good time coming," that enthusiasts have in all ages, and more especially in the present day, prophesied of has always been coming; and if we are correct in our view of the principle of eternal progress, always will be coming.

Therefore to the student of a natural theology, or to one who takes a philosophical and scientific view of the origin, growth and development of matter, every age and every development is the dawn of a Millennium; and which is expected to appear and make its advent in no other manner. But even in this apparently slow process, he or she who possesses ideally sufficiently to perceive the grandeur and beauty of Him who has fashioned all his works "in wisdom," will find abundance to "hopefully and cheerfully contemplate." To contemplate the fact this "grand old universe is not a failure," but there is an unerring hand and a sleepless eye ever guiding and progressing mankind onward and upward to their ideal state of harmony, is surely a felicitous source of gratitude to the mind and heart of him or her whose soul contains a spark of reverence for the great Deific principles that underlie and are wrought in every cause and effect of which the human senses can conceive. Contemplating such majestic, glorious truths, it is no wonder that an ancient writer was inspired to exclaim: "How wonderful are all Thy works, in wisdom hast Thou made them all."

Spiritualist Meetings at Crosby's Music Hall.

The Children's Progressive Lyceum, which convened at 10 o'clock, on Sunday last, was very well attended, and the usual proceedings and exercises passed off quite creditably. Some of the declarations of the juveniles creating considerable merriment in the audience.

Immediately upon the adjournment of the Lyceum, the Chicago Free Conference, which convenes at 1 o'clock each Sunday, was called to order by the acting President, Mr. Spettigue. Whereupon Mr. Chauncey Barnes, with a copy of the New Testament in hand occupied the platform.

He remarked, that it had always been his custom to open his meetings by reading a portion from this ancient book, which he proceeded to do, reading from that portion of it which says, "Try the spirit, etc.," advising spiritualists to pursue this course towards all spirits and their mediums. He then proceeded to give his ideas of Christian Spiritualism or Spiritual Christianity, which was that Christ was the rock upon whom all must build.

An unknown friend, of the Shaker persuasion, then occupied the rostrum, and differed somewhat from the previous speaker. The Shakers, he said, had once possessed the true spirit of Christ, or of Spiritualism, but had lost it. But as to the precise point he (the speaker) occupied was not very concisely defined.

The audience were then informed that there was an unprecedented gathering of strange mediums in the city, there being no less than eighteen or twenty. One of these, a Mr. Hale, of Vineland, N. J., was then invited upon the platform. He proceeded in a very eloquent and energetic manner to explain this gathering of mediums. It was to ascertain and know what was coming. This had been the question for investigation among Spiritualists ever since the Rochester knockings. He would say it was freedom for all. (Applause.) A free platform, such as they professed to have here in Chicago. But could they maintain a free platform? It was quite easy to talk about a free platform, but could they reduce their professions to practice? The speaker hoped they might, but was doubtful. Mr. Spettigue, the President of the Society, was sure they had presented undoubted evidence of their liberality and desire to maintain a free platform in quietly listening to Bro. Barnes, as not one half of the audience believed in his ideas of the Bible.

A critical gentleman, whose name we are in doubt about, then arose, and without mounting the platform, proceeded to a sharp criticism of the speakers who had occupied the rostrum. His objections were to the ancient authorities introduced by the other speakers; in fact, it seemed to be his idea to object to everything. It might be well enough to learn the a, b, c, of Spiritualism, if there was such a thing, but who so foolish as to go back to Moses to be enlightened on the art of printing. Then, after those who were desirous of speaking had sufficiently ventilated their craniums, Mr. Barnes came down amongst the audience and offered his services as a test, and a healing medium. Quite a number received satisfactory tests, and several more were treated for disease by laying on of hands—with what results we have not learned.

Omission of Name and Post Office Address.

We are in receipt of a letter from Beaver Dam, Wis., dated Sept. 1, 1867, enclosing a subscription of two dollars, but no name signed. We cannot record this until we have the name. We request the person to correct this omission, and sincerely hope that correspondents will, in future avoid placing us under such inconveniences. Take your time to write your address very plain.

Badly Sold.

A writer from South Bend, Ind., to the New Covenant, of this city, of the 4th inst., writes as follows:

"Some few weeks ago, The 'Liberal,' a weekly published in Chicago, made its appearance in our quiet little City. It was understood by those inclined to liberal sentiments that it was an outgrowth of the liberal movement made in Chicago some few weeks ago, in opposition to the Young Men's Christian Association. Consequently, all felt an interest in its success, and many subscribed for it. I have had the privilege of perusing two numbers, and I am speaking the sentiment of a majority of those who subscribed for it, when I say that we feel badly sold. Some say that they will not have such an atheistic publication in the house, if they have paid for it. And I feel it my duty to warn our Universalist friends against being imposed upon in such a manner as we have been. Instead of its being a liberal Christian publication, as we supposed, it is an infidel sheet."

To which the editor appends the following note: "The Liberal has no connection whatever with Universalists—we doubt if Unitarians would endorse it—and it is in no way an outgrowth of the Chicago Christian Union. It is very much like the Boston Investigator, an avowedly infidel paper."

Both the correspondent and editor of the Covenant would, unquestionably, plead guilty to the charge of being Christians, after the due and ancient stamp of St. Paul, who they, doubtless, remember said "prove all things, and hold fast to that which is good." If so, we can see no cause for any perturbation of mind; for, evidently, St. Paul would have given the Liberal more than two perusals; otherwise there could not be much said in favor of his liberality. It is a very dubious question, whether such a person would have voted for Jefferson who has said, "that we need fear no errors while truth was left, free to combat it."

True, the writer may have been as he says he was—"badly sold." But it does not seem that it was the fault of the paper, for no sooner does he get it than its character appears. Nor does he manifest the greatest amount of confidence in the stability of his faith amongst his brethren, when he warns them to beware, least this liberal sheet should unsettle their pre-conceived notions of theology. If the Universalists' idea of the Bible is founded upon the eternal rock of truth, they need have no fears. It is only error that is weakened by investigation, whilst truth, like a tree, the more it is shaken the deeper root it takes.

Courage, friends of the Liberal, we welcome you as much as we would the New Covenant. And, although we often see cause to differ with you, we shall be glad to own you as a contemporary in the great work of unmasking error. And shall ever claim for you, as for ourselves—for the New Covenant, as well as for every Journal in the land, a fair field and an open sea.

Spiritualism Again in Court.

A divorce case has just been concluded at Aurora, in this State, in which an attempt was made to show that Spiritualism was productive of insanity. The parties to the suit were Messenger vs. Messenger; Mrs. Messenger being the plaintiff, who, it appears, from the testimony, is a believer in spirit communion. This fact was taken advantage of by the counsel for the defendant, to prove the insanity of the plaintiff. They cunningly attempting to establish it in evidence before the court and jury that all who believe in the communion of spirits were insane, and were successful in producing upon the witness stand a learned physician (?) who testified that he could consider a profession of a belief in Spiritualism as evidence of insanity. Had this learned M. D. lived in the days of St. Paul doubtless he would have testified similarly against Christianity. The popularity of a cause has much to do in shaping the opinions of such M. D.'s and D. D.'s; and although they had, perhaps, small hopes of engraving their broad insinuations upon the court, they nevertheless were fully aware of the prejudice existing in the minds of the public against Spiritualists, by which means they hoped to sway the action of the jury, and cater to a morbid public sentiment. What effect the examination of witnesses, touching this question, may have had in determining the verdict of the jury, we are not advised, but it is probable that the wily attorneys calculated successfully the influence that such charges would have upon the minds of a prejudiced jury, and a verdict was rendered in favor of the defendant.

Such a mercenary use of the prejudices of society is as much to be deplored as the utter disregard existing for truth and simple justice. Whether the party in this case was or was not of sound mind is not for us to take into consideration, but what we shall insist upon, is, that every citizen of this government should have a fair and impartial trial, when suing or being sued in any of the courts, without any reference whatever to their religious belief or predilections. Had Mrs. Messenger been a Jew, a Catholic, or a Mahomedan, we have not the slightest belief that any allusion would have been made thereto, no matter whether sane or insane; and the point we wish to make is that this invidious discrimination against Spiritualists should not be made, nor do we mean to be silent until even handed justice is impartially meted out to all without regard to sex, creed or color. No other action will satisfy the plainest behests of the Declaration of Independence, the Constitution of the United States, or the requirements of professional Christianity.

A Shower of Tracts.

Some person or persons, of New York, have lately forwarded the Young Men's Christian Association of this city nine tons of Tracts. A correspondent of the Chicago Tribune, from which we obtain our information, has some facetiously felicitous remarks concerning this unprecedented shower of Tracts. He says:

"I cannot but admire the theological check of this man. His brass is of no ordinary description. It is sonorous, stately, magnificent. Nine tons of tracts! Twenty thousand one hundred and sixty pounds of appeal to the ungodly! Three hundred and twenty-two thousand five hundred and sixty ounces of the essence of doctrine! About thirty miles of grace!

The relief which these nine tons of tracts will afford is cheering to think of. How much good will be compassed by their impartial distribution. For instance, if a poor devil comes up who wants some bread and potatoes, that pretty tract which objects to living by eating and drinking and so strongly urges the mortification of the flesh, might be given him. To another who is out of wood and hasn't a cent to buy any with, that beautiful little tract "Turn or Burn," could be used with good effect. In fact, with such a generous lot of small theological literature to choose from, the wants of

the poor can now be supplied as they have never been supplied before.

It might be heretical in me to suggest that old paper is worth about three cents per pound, and that this bundle of theology, if sent to the paper mill, might realize quite a handsome sum, so I won't suggest it."

"If Brother Moody is as smart as I think he is, he will send the whole blessed nine tons of doctrinal discussion, eloquent appeal, fervid warning and lives of good little boys over to the office of the organ and make it the central point of distribution to the great public, for it is morally and physically impossible to feed the poor upon them. They are indigestible. There is no juice in them. Neither is there edible or bibative satisfaction in their consumption. They can't be eaten. They can't be drunken. They wouldn't set well on the stomach of an ostrich."

The Rostrum.

Moses Hull addressed the First Society of Spiritualists of this city at Music Hall on Sunday evening the 5th inst. His subject was, "Who are the Infidels of the Nineteenth Century." He is a rapid and energetic speaker, and handled his subject quite argumentatively.

All reformers have been called infidels in all ages of the world, and now, Spiritualists of course, labored under the same accusation. He denied it in their behalf, asserting that the opponents of Spiritualism were really the infidels of the Nineteenth century. Quoting from Jesus the words, "these things that I do and greater things shall they do who believe," &c., he applied it to the spirit, methinks of to-day, who lay hands upon the sick, the deaf, the lame and blind, and they are healed, saying truly that they, and they who believe on them were the true believers, and their opponents the infidels, of the 19th century.

He would propose a world's convention of religious beliefs, to be held in Crosby's Music Hall, to determine who were the true believers, and who the infidels, and if he did not produce a half-dozen mediums upon that stand who would do all that Jesus had said the true believer would do, then he would acknowledge that spiritualists were not the true believers.

Mrs. H. F. M. Brown will occupy the rostrum on next Sunday evening, Jan. 12th.

Phenomenal Spiritualism.

We wish to call the attention of mediums and others interested in Spiritualism to the fact that we are friendly to phenomenal Spiritualism, desiring to give to our readers all the facts we possibly may relating thereto, and urgently request our friends and readers in every quarter and section of the country to furnish us with all the well authenticated facts that may come to their knowledge.

We have an earnest desire to encourage mediums for every variety and phase of spirit manifestation; and shall make it a point to give them a hearty support. We wish there was more mediums in our land for such a manifestation; and possibly there may be many, who, if properly encouraged, would come forth. If there be such, they can rest assured that they have friends with the RELIGIO-PHILOSOPHICAL JOURNAL that will not spare at the patent epithet of humbug.

To Old Subscribers and Friends Generally.

We respectfully call the attention of all, to whom we are now sending this paper, to the great inducements we offer, for the immediate renewal of subscriptions, found in the last column of the fourth page. By renewing at once, you will help us very much, and you will receive as a premium for so doing, the "Biography of Satan." Our paper is now upon a sound basis, and every subscriber will receive the RELIGIO-PHILOSOPHICAL JOURNAL for the full term paid for. We no longer have selfish schismatics among us to divert the objects of our institution and our paper to mercenary and selfish purposes. It will ever remain, as now, an advocate of Spiritualism in all its phases. We urgently ask the friends everywhere, for sympathy and support.

Ladies don't fail to examine our Premium List. Any one can get up fifty new subscribers in a very short time, and by so doing receive as a reward for their labor a splendid Florence Sewing Machine by express as soon as we get the \$100.

Remember we send the papers to any address required, and from time to time as the orders come in, keeping an account with the agent getting up the club.

Destructive Fire.

Just on the eve of going to press, we regret to learn that the splendid edifice of the Young Men's Christian Association is burning, and ere this reaches our readers, will be a mass of smouldering ruins.

We have received, to be bound, a box of Magazines from Bloomington, Ills., but no letter of instruction. Shipper please write us.

LITERARY NOTICES.

THE MYSTIC TIE is the title of a neat eight page pamphlet, devoted to the interests and development of the principles of Free Masonry, the first number of which is upon our table.

It is published by the Fraternal Publishing Company, No. 9 Spruce street, N. Y.

THE SCIENTIFIC AMERICAN. Munn & Co., 37 Park Row, New York. \$3 per annum.

This best of all scientific periodicals, which is nearly a quarter of a century old, we regard as one of our most valuable exchanges. We believe with the publishers, that "every newspaper or magazine publisher who wishes to keep up with the times in Scientific, Mechanical and Engineering matters must necessarily have the 'Scientific American';" and shall therefore be happy to receive its welcome visits.

POWELL'S DOMESTIC MAGAZINE. 18 South Third street, Philadelphia. Single copies \$2.50.

This periodical is designed by its author to be a progressive and literary record. It says: "We have no intention of competing with deservedly popular magazines. We know there is a field large enough for us all." This is unquestionably true and we welcome Mr. Powell's Magazine to the arena of reform.

An old lady announced in court at Atlanta that she "had no counsel"—that "God was her lawyer." "My dear madam," replied the Judge, "he does not practice in this court!"

Josh Billings says, that if a man professes to serve the Lord, he likes to see him do it when he measures onions as well as when he hollers glory halleluyah.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through Mrs. KINGSBURY, a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be the spirit world.

INVOCATION.

Our Father! Divine attribute of love! In Thee are all there is of love, of will and wisdom. There's no place where Thou art not, no place where Thy loving kindness is not felt. We do not go to Thee, nor ask of Thee any special gift, for as our day is so is our strength, and everywhere, in Thy Divine economy, is enough and to spare to Thy children, and Thou dost give thy gifts freely and uncomplainingly; and it is not with fear and trembling that we approach Thee, or ask of Thee to give us that light and knowledge to benefit us that we may benefit others. And thou dost give unto us our daily bread, and with that bread of eternal life we are enriched and guided to wisdom.

Thou art all kindness and Thy love is inexhaustible in the strength of Thy immortal nature; therefore we have no fear of the discontinuation of Thy love, for we know that we are a part of Thee, and in Thy court we shall all join in the grand anthem, "Peace on earth, good will to men." We know that we must impart if we would receive, and we now know that "it is more blessed to give than to receive," for in giving to those who are in need we are growing more wise in nature, and in understanding these attributes of God, and all mysteries in nature and in Thee shall pass away forever and forever more.

QUESTIONS AND ANSWERS.

Q. Would it be proper to give the names of the controlling spirits of this circle?

A. All things are proper if necessary, and they could be given, but we think best not to do so at the present time. Humanity is so educated, it is a second nature to them to demand a name, else why so many different ideas of God; that God must be embodied in an organization to be understood, and demands that all we say of God is attributable to law, but as we pass away beyond earth life these conditions recede from us; therefore, in giving names of spirits controlling the circle, the name would be unrecognizable to you, and it would not vary the communication, therefore it would be best not to do so now. It is so little understood—spirit communication! It is understood, as a natural consequence, that mind acts upon mind, but spirits in the spirit world are governed by Divine conditions; the difference is, ours is higher than yours. Now, when we speak of spirits in the spirit world, your mind naturally goes to some kind of natality. We see spirits that have passed away centuries ago, that have passed beyond the confines of earth and are now in the spirit spheres, and are felt as a power and not as a presence. We know there are many, many instances where it is supposed that John the Apostle and Paul come face to face and commune with men. I will tell you my experience; their spirits are so far in the spirit world, and attained such brightness, that one single ray from them would almost annihilate a spirit in the body. So we find it with all those spirits of gigantic minds whose impetus is onward and upward in the spirit world, and they are felt as a power and not as a presence.

Q. Are there any arts that were known to the ancients that are lost to the people of this age?

A. We must answer that by saying that nothing is lost. There were arts in the past that were crude and unwieldy that would be of no use to you, and others that would be useful. There were arts or models that to-day would advance you as a scientific nation; yet, you are in advance of what they were then, you have not lost by the disappearance of them. You have so much connection with this progress in the spirit world, that it is handed down to you in the equal progressive scale of improvement, therefore we cannot say that there has been anything lost by their passing away, and you are now receiving gems of thought that are bringing you up in the development of science far in advance of the past. The use that the past arts have been to humanity has been the scientific development of the arts of the present day, and the eternal object is telling on each succeeding age, and will bring the standard higher and higher, therefore nothing is lost, but everything is used in the arcana of nature. The form is individualized, and must take its place in some other part to make up the grand whole in the Divine Arcana of nature.

Q. From your standpoint of truth what principle is the true relation of the sexes? The Individual, the Monogamic or Polygamic?

A. My friend, that question embraces almost a volume. From our standpoint of truth, the true relations of the sexes is the Divine law of attraction. In understanding the highest demands of their natures, and understanding, too, that nature's demands are God's commands. But we cannot take that up, for we have not time now to do so. Nature is upheaved from every part of herself, and that question must be solved from the individual outgrowth of life; but the time will come when we will take that up and endeavor to give, as best we can, what we consider to be the true relations between the sexes. War and dissension can never exist where the divine demands of your nature are given according to God's commands. When we speak of the law of attraction, we would speak of that as a spirit free from all disease, from all that is abortive to the highest development of the human family. We do not mean one who is so low down in the animal that he cannot feel the light that is in every human breast, that is actuated by this Divine law of attraction.

Q. Do you not believe, therefore, that it is unholy for two of the opposite sex, who are not thus Divinely attracted, to live together?

A. We must recognize law, and we know there are marriages, and we know that there are impure conditions in the earth life, therefore we dare not pass judgment upon any. If these conditions surround my brother and sister, if they have not advanced and passed out of those conditions, then they are unholy. When we speak of unholyness you must understand the word. We know that war and discord and inharmonious are subjects of law, but are undeveloped, and are passing through the earth life experiences into higher conditions, but still the spirit must suffer while they are here. We must pass into the anti-natal and fundamental development of a being before we can pass judgment upon it. We are not permitted to pass judgment upon this subject, until we are able to point out a better life; but nature is passing through the crucible, and all that our Heavenly Father receives shall stand, and that He does not shall be rooted up and pass away, as the storms that sweep over the earth. We hear no premonitions of Divinity, when all shall understand that it is impossible for antipodes to live together in harmony.

Q. Was the murder of Abraham Lincoln fore-known by spirits in the spirit world?

A. All spirits in the body are accompanied by invisible intelligences, and there was around that murderer, as you call him, an aura, a chart if you wish, a phenomena, and that aura attracts its like. In that was transmitted to the brain the thoughts that surrounded that person, by working upon the brain.

Q. Was the President himself aware of it? That is, did he have an impression that he was to be murdered?

A. We cannot answer it. Possibly some other spirit may be able to answer you. There is a spirit here that tells me the President himself was aware of the assassination, or had a premonition of it, and in that premonition the two forces acted together—the one around the President and the one around the murderer, and the more positive force around the more positive nature, and thus they are drawn together, and the assassination was the result.

In the spirit world there are antagonisms, and if the man is murdered to-day, he will surely seek some channel in the spirit world whereby he can satisfy that appetite. If you lay down to-night and before morning you are born into the spirit world, you are effectually the same man to-morrow as you are to-day, unless you are socially awakening in this body, then it becomes a matter of progress.

Here you have an opportunity of developing your inner life, and seeing yourself as you are; and oftentimes it is momentous and sublime to see a person change almost in the twinkling of an eye!

NICHOLAS DOWLING.

The communications for this paper will differ somewhat from the subject matter formerly given, as the medium through which we communicate has a different organization, and can be used for different communications. Nevertheless we intend to make them as instructive as we can, and will endeavor to give our ideas as we feel them, and not give any other spirit's ideas but our own. For we feel that the time has come, wherein the spiritual phenomena should be understood, and should be understood practically, and not theoretically.

I left the earth life some years ago, and have had a great deal of experience in the spirit world. My name was Nicholas Dowling. I was born a Catholic, and lived a Catholic. I left a family—a wife and child. I had lived so perfectly depending for the priest to think for me, that I was not capable of thinking for myself, when I first came here. When I arrived in the spirit world, I was as a statue—all the nerve force of my spirit body was paralyzed, and my brain was useless.

I was disappointed on my advent in this world, for it was not as I was told it would be, therefore all the currents of my life seemed within myself, and I seemed a perfect statue. I had been born wealthy, my father gave me what I had—everything was reserved, and I made no individual effort to retain it, and went on in the path that was marked by others. I was not active enough to be timid, and now that I am here, and know what a terrible thing it is to be inactive, I want to give earth this knowledge—that it is better to give all thoughts, all ideas, and even if temptations are thrown around you, it is better to walk through them than not to try to resist them. If others thought, it did not seem to arouse me, and I went to and fro, not turning to the right or left, relying on my priest, whom I paid regularly, and the first awakening in the spirit world to me was seeing many acquaintances around, whom I had known, but had no power to ask them why it was until I met the priest and asked him why it was so, and he said to me, "We didn't understand the law, but I lived as well as I could. To the best of my ability I served that God which was most powerful—it was the love of gain in the church, the feeling that I was building up altars to the sky, and I ground the people that I should have enlightened."

I don't wish you to think that I have forgotten my family. All those tender ties and relations that existed between us still continue. As I had not the power to err, I had not the power to do much good. I supported and sustained the family and loved them as much as my nature could, aside from my religion—that seemed paramount to all other ties of my soul. I was peaceful, so much so, that not even a ripple turned me in any way, so that my life was a stagnant pool. I would say to those in the earth life, use all the power of your physical nature, and all that is bright and beautiful in your world will ever shine in your actions and wrong will cease to be. In the "inner life" is divinity; and you will learn that God is the development of your being to understand your relations with life.

To the disappointed spirit that has always worshipped Christ, we would say, that Christ is all that is good, and not an impersonation as you read it.

I am but an individual in the spirit-world as yet. I know that all the beauties are yet before me. I know that I shall go on as I comprehend the Divine mystery of God. I shall go on until I can understand the divinity of Jesus Christ; and when I look over the sea of souls in your world, and know that they are bound in chains of ignorance, I know, too, that there is light Divine that will creep into their hands by and by, and the scales will fall from their eyes; but humanity cannot live in this day and age that you live in with our central force—some Divine condition whereby they can congregate and pour out their inmost soul.

I find it very hard to trace my backward steps to earth-life. I know, by the laws of intuition, when I left the earth-life; but I am seldom attracted there. I know that my companion is of the same belief as I was, but until some great effort is made, she cannot see as others do; but I know that if I can assist my brother man in the onward march of progression, I know that he must see the Divine light as others do. No power in this world, or the other world, can over-rule Nature's laws. So far as I am able, I shall enlighten myself that I may be able to enlighten others.

Prof. Dunning, the lecturer on geology, was interesting the primary scholars of one of the city schools recently by showing how the bee was made. He had finished by putting the sting in, when a little fellow who had been watching the process most closely, spoke up:

"Mr. Dunning!"

"What, my boy?"

"Didn't Dad make the bee?"

"Yes, my son."

The little fellow was silent a minute, when he spoke up again:

"Mr. Dunning!"

"Well, what now, my son?"

"I was thinking how Dad would put the sting in the bee without ditting his fingerstung before he let it go."

The child ought to be encouraged.

VOICES FROM THE PEOPLE.

For The Religio-Philosophical Journal.
He that has Eyes to See, Let Him See.

BY HUDSON TUTTLE.

The diffusion of any belief, however universal, of itself is no proof of its truth. Some have said the best evidence of Spiritualism is the fact of its millions of believers. Then, any the systems of religion that have blessed or cursed the world, as you please, can be proved true, if they count their proselytes by the millions and hundreds of millions.

The fact of millions of believers, taken in connection with their character, and the inner in which they have become believers, however an evidence, and a strong one, in support of spiritualism. They are not the dupes of leaders or are they ignorant proselytes of fraud. High this movement is unique, and wholly unlike anything which the history of the world affords.

See the old religions of Egypt, Persia, Hindostan, supported by kingly power, and the aft and fraud of a priesthood; the religion of the Moslem, propagated by the sword! Glance over history and find one great movement that has gone forward without a leader!

Mohammed sprang from a royal lineage and until he had an army did he push forward on his wonderful career. Without that, the Koran would have remained a curious book of visions and fables, without any vital force. The temporal power yielded by its writer made it divide to the wild races scattered from the shores of the Adriatic to the celestial mountains, from the Opian far down into the Zabarhan wastes.

Christianity had a leader who died for his faith, and his martyrdom fell as an anvil on a chosen band, who carried his doctrine to every part of the then known world. They proselyted the kings and emperors, and through them the permanency of the new system was given. The success of Swedenborgianism depended on Swedenborg, of Mormonism on Smith, and those who have filled his place. So of every system since the dawn of history.

But here comes a new phase. A truther enters the world less than a score of years ago, in a humble, cottage, in an obscure family, in an unknown village; enters it in an almost grotesque form, that of a rap. It has nothing but poverty to commend it. It is scorned by the savans of the age, is repeatedly "exposed," ridiculed, scoffed at, spit upon, yet it goes steadily on. No one puts himself forward to assert its claims, those who seek aggrandizement through it for personal ends are cast down; it moves on to its grand results, without any apparent effort or any mortal assistance. When one phase of the phenomena is "exposed," and the world breathes easy under the conviction that the theory of spirit origin is completely exploded, a new and more startling one is presented!

The phenomena are as diverse as the different media, and each requires a special theory for its solution on any other than spiritual grounds. In the cultivated circles of our intellectual centers, among scientific men, in the halls of legislation, it makes its appearance. It is closely investigated by learned men, who have, as lawyers, devoted their life-times to the detection of fraud, and the compilation of evidence; or, as physicians, to the study of the phenomena of life and mind; or, as scientists, to the recondite phenomena of matter and force. It has withstood all their tests, and made them converts.

Far away in the backwoods of the West, and the prairie homes of the extreme settlements, from the Gulf to the forests of Maine, even among the half civilized tribes of the North, it has given similar phenomena, adapted to the mental capacity of the recipients, and taught doctrines differing only as individuality differs.

While the religious sects of this country lavish millions on preachers, missionaries, tracts and schools, and have organized tremendous machinery for propagandism, this new system goes forward silently. Its media are unpaid, its teachers only receive what charity offers, its books seek their own purchasers and readers.

It has supported an amount of quackery, deception and abuse sufficient to crush into ignominy any less vital principle. Designing men have endeavored to elevate themselves or their hobbies, but it has cast them all off and slowly purified itself from such contamination. Whoever has honestly investigated its claims has become a believer, and the strength of belief is proportional to the thoroughness of investigation. All it asks of the doubter and the scoffer is to open their eyes and see!

Now, I ask the skeptic what means this wonderful success? Can it be explained on any other basis than that of Spiritual influence? On that ground all the perplexing and diverse manifestations become plain, so that a child may understand; on any other the wisdom of the world is foolishness.

Underneath all the phenomena lies the unseen but Atlas-power of the spirit world, with whom this confusion is perfect order, and however conflicting and discordant it may appear to us, every manifestation has a purpose and an aim, and from the whole a perfect system is slowly evolved. They are the leaders, and from them it receives its unity of purpose and perfectness of power.

For The Religio-Philosophical Journal.

A Remarkable Test.

BY E. V. WILSON.

In the month of May, 1855, I was at Memphis, Tenn., lecturing and holding seances, and the following is one of the many incidents given through my mediumship while there. It was on a week day evening—I think Wednesday—with some eighty persons present, that it took place. I was in a fine trance condition, when the influence led me across the room, some twenty-five feet, to Mr. B., a Southern man and a stranger to me, saying: "How do you do, friend B., I am glad to meet you." "Sir," said B., "I don't know you." "Ha! ha! ha! don't know me. Well, well, that is cool; don't know me. Why, B., you killed me twenty years ago in North Mississippi." At this B. manifested considerable excitement, rising to his feet, (emphasizing) "Sir," at which the influence waved my hand toward B., saying, "Never mind B., you cannot kill me again. Perhaps I was to blame. You remember we were at school and quarreled. There was a lady in the case. I insulted you. You challenged me. I accepted. We fought. You had the choice of ground; the light was in your favor. You had the lucky shot. I fell, and passed on into the Summer Land, there to redeem myself from the errors of our 'code of honor,' so much in use at the time you and I went to school."

Query—Did you win or lose?

Never mind B. it is past. You are framed with mortality, I am free. I have paid the penalty of

my errors, and have redeemed myself out of the false system in which I was educated. Strive, my brother, to rise up out of earth's errors into heaven's light, and all may yet be well."

"In heaven's name, what is this? Who are you, and what means this communication?" excitedly demanded B."

"I am J. H. R., of O., North Mississippi. Let us part friends; you to your work of redemption, I to my work of progression, and yonder in our Spiritual homes we will be friends indeed."

And then B. said: "Gentlemen, when a young man I was at school in O., North Mississippi, and had a schoolmate by the name of J. H. R., twenty-one years ago next June. We quarreled over a love affair. This man insulted me. I challenged him. We fought, and he has, or his spirit, or what ever you may call it, has told you the truth."

Are we not surrounded by a multitude of witnesses, and yet theology seeks to destroy all the testimony extant whereby man knows he is immortal, and some of our own philosophers, who yet have an inkling for the flesh pots of Egypt, are willing to crucify afresh our modern Jesus.

PERSONAL AND LOCAL.

A writer in the *Tribune* of this city of the 1st inst., estimates that there are two thousand saloons in this city; or one to every thirty five adult males; and six thousand public women scattered around in eight hundred different houses; six thousand of a less public character in one thousand two hundred houses. And that there were about twenty-three thousand arrests during the past year, equal to one-tenth of the whole population.

Prof. Wm. Denton, the distinguished Geologist and Lecturer on Spiritualism and kindred reforms, is engaged to lecture at Music Hall, Boston, Mass., on the 12th inst. Subject: Spiritualism and its Phenomena. From a personal acquaintance with Mr. Denton, we can cheerfully say that it is well worth while to hear him upon this important subject. We trust a full report of this discourse may be given to the public.

N. B. Starr, the distinguished spirit artist, has been receiving quite an ovation from his Boston friends, whom it seems have quite a keen appreciation of his paintings; which aside from their being "pictured forms of the loved in spirit life," are really beautiful specimens of art.

A. A. Wheelock, State Missionary for Ohio, appointed at the late State Convention at Clyde, publishes a list of appointments in that State, beginning immediately, in the order herewith given: Genoa, Fremont, Balleville, Clyde, Bellevue, Castalia, Norwalk, Milan, Berlin Heights, Oberlin, Elgin, Eaton, Grafton, Center, Litchfield, Liverpool, Cleveland, Willoughby, Painesville, Centerville, Talcott, Geneva, Austburg, Jefferson, Monroe Center, Andover, Cherry Valley, New Lyme, Mesopotamia, Trumbull Co., Farmington, Parkman, Braceville, Newton Falls, Chagrin Falls.

J. O. Barrett, State Missionary Agent for Michigan, will be at Battle Creek on the 18th and 19th inst.

Mrs. Nellie L. Bronson speaks in Cincinnati, Ohio, during January and February.

Mrs. C. Fannie Allyn lectures in Providence, R. I., during January.

Isaac P. Greenleaf speaks before the Society of Spiritualists in Worcester, during January.

The colored people of this city commemorated the anniversary of the issuing of the Emancipation Proclamation by parading the streets, wearing a white scarf over the right shoulder mounted with a rosette, and preceded by a band of music.

NEWS SUMMARY.

Mr. and Mrs. Jeff. Davis were at New Orleans on the 18th ult.

The Coroner's inquest into the cause of the late railroad disaster at Angola, after eleven days' investigation, concluded their labors this evening. The jury was composed of some of the most intelligent business men of the city. A thorough and searching investigation was made, forty-two witnesses were examined, and the result of their inquiries is that the accident was caused by a bent axle of the Cleveland and Toledo car 21, the car that was burned, causing the wheel on that track to drop into the wing rail, thus throwing the wheels off that track, and subsequently the whole car off the track, and that there were forty persons in all killed thereby. The jury also recommended the adoption and enforcement of a more thorough system of gauging wheels of cars, so as to prevent an imperfect axle or wheel, being made, the cause of disasters in the future.

The colored people of Washington, D. C., held a meeting in commemoration of the issuing of the Emancipation Proclamation on the 1st inst. Generals Howard, Logan, and Senator Pomeroy delivered the addresses.

Late advices from the Indian Territory represent that the Cherokees, Choctaws, Chickasaws, Seminoles and Creeks are rapidly recovering from the desolation caused by the war. Their schools are all being reorganized, and churches established all through the district. It is estimated that in two years they will have fully regained the wealth possessed by them previous to the war. The Cherokees have thirty-three district schools, and three academies where the higher branches are taught. The other tribes show similar advancements in schools.

Judge Hyde, of the Supreme Court, of New York, general term, in the case of the Bank of the Commonwealth versus Jasper Van Vleck, et al., in which the bank appeals from a decision in the lower court, decided yesterday that gold and silver are no longer the lawful money of the country, but merchantable commodities, and promissory notes made payable in gold must be paid in gold or currency of an equivalent value.

FOREIGN.

LONDON, Dec. 31.

Later advices received from the expedition now marching into Abyssinia, report King Iheodore, on ascertaining the extent of the measures taken by this government to effect the liberation of the English captives has released to them himself.

BERLIN, Dec. 31.

The petition against the annexation of any West India islands to the United States has received numerous signatures in this city.

Carlotta, Empress of Maximilian, is hopelessly insane.

"Pa, I know why that old-fashioned pistol of yours that grandpa fit with in the revolution is called a horse pistol?" "Why, my son?" "Because it kicks so."

PHENOMENAL.

AN UNBELIEVER CONFOUNDED.

The Grass Valley *National* says: "There dwells in our town a lady, who is not only one of the spiritual rank and file, but assumes in addition, the higher position of a medium. This lady is blessed with a partner of all joys and sorrows, save the joy connected with Spiritualism. Now, in answer to the prayers of the believing wife, the spirits commenced operations on the unbelieving husband, and this was the plan of operation: He closed and fastened the back door of his house the other night, and was told by the wife that the spirits would open it—and in the morning wide open it stood; the next night he performed the same operation, and the spirits followed suit. The third night, he determined to lie in wait, and accordingly locked and bolted the door, and took a position square in front, when, in a short time thereafter, the key turned in the lock, the bolt drew back, and the door flew wide open, and he standing looking at it! Well, what has he to do in the matter? Believe his own eyes, or call it a humbug? He does not seem willing to do the latter, and accordingly is on the Spiritual fence, with a decided tendency to 'flop over.'"

N. B. STARR'S SPIRIT PAINTINGS.

These Spirit pencilings and paintings, considering the time occupied in their production, are among the wonders of the age. Bro. Starr, now in the serene of life, fifty years a mechanic working at his trade, owes all his artistic skill to his immortal guides. And unassuming and unpretending as he is, how many, O, how many tearful eyes look up and thank him for being the instrument of transferring to canvas the forms of their loved that have passed death's peaceful river!

He paints in oils. Permitted in his studio, we saw him work in this semi-conscious psychologic state. The room was partially darkened. He painted standing, and some of his motions were quick, almost, as the lightning. We have a crayon head from the ascended Rogers, several elegant pencilled pictures from the widely-known W. P. Anderson, and now a large oil painting from Mr. Starr, showing the different conditions of spirits, and the callings that obtain in the spirit-world. Grand is the mission of these spirit artists. Long after their mortal forms have perished will their master-pieces of art awaken holy memories of the sainted in the Summer-Land.—*Correspondence of the Banner of Light.*

DR. E. L. RANDALL, A HEALING MEDIUM, may be consulted for a few days at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Room 6, 84 Dearborn street.

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Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street.

	Leave.	Arrive.
Clinton Passenger.....	8:15 a. m.	6:50 p. m.
Pacific Fast Line.....	8:00 p. m.	1:00 p. m.
Pacific Night Express.....	11:00 p. m.	1:50 a. m.
Dixon Passenger.....	8:00 p. m.	11:10 a. m.

Freeport Line.

	Leave.	Arrive.
Freeport Passenger.....	9:00 a. m.	8:10 a. m.
Freeport Passenger.....	9:45 p. m.	3:10 p. m.
Rockford, Elgin, Fox River and State Line.....	4:00 p. m.	11:10 a. m.
Geneva and Elgin Passenger.....	5:30 p. m.	8:45 a. m.

Wisconsin Division—Depot corner of Canal and Kinzie street.

	Leave.	Arrive.
Day Express.....	9:00 a. m.	8:30 p. m.
St. Paul Express.....	9:00 a. m.	8:30 p. m.
Madison Accommodation.....	4:30 p. m.	2:35 p. m.
Janeville Accommodation.....	5:20 p. m.	2:35 p. m.
Woodstock Accommodation.....	3:00 p. m.	9:20 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

	Leave.	Arrive.
Day Express.....	9:00 a. m.	11:30 a. m.
Rosell, Calvary and Evanston.....	1:30 p. m.	3:30 p. m.
Afternoon Express.....	4:30 p. m.	8:30 p. m.
Madison Accommodation.....	5:00 p. m.	9:45 a. m.
Waukegan Accommodation.....	5:30 p. m.	8:55 a. m.
Milwaukee Accommodation.....	11:45 p. m.	5:25 a. m.

Geo. L. Duxart, Gen'l Supt.

B. F. PATRICK, Gen'l Passenger Agent.

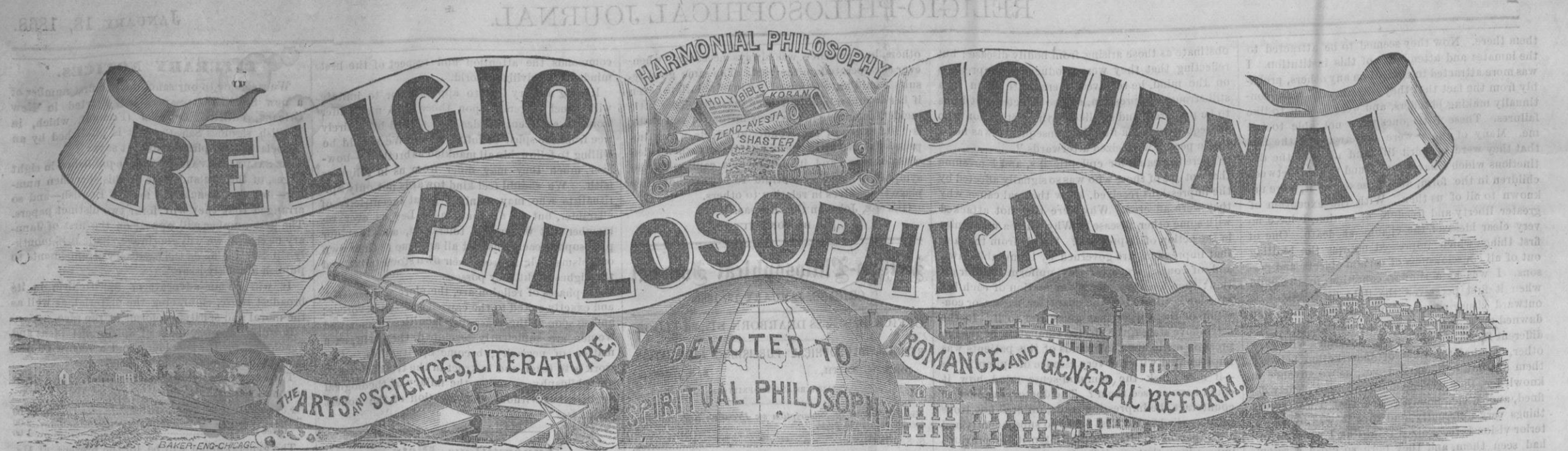
Chicago, Rock Island and Pacific Railroad.

	Leave.	Arrive.
Day Express and Mail.....	9:00 a. m.	6:00 p. m.
Day Express.....	9:10 p. m.	10:00 p. m.
Night Express.....	10:30 p. m.	1:45 a. m.

Michigan Southern Railroad.

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

	Leave.	Arrive.
Mail.....	6:00 a. m.	9:55 p. m.
Day Express.....	7:00 a. m.	9:00 p. m.
Evening Express.....	4:30 p	



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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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For The Religio-Philosophical Journal.

INVOCATION.

BY WILLIAM W. STOCKWELL.

Forward, press forward, O Time, in your flight,
Bear me away to a future more bright,
Dark are the shadows surrounding us here,
Take us to light more celestial and clear;
Sorrow, temptation, corruption and sin,
Border the pathway of life we are in;
Take us, O Father, from life scenes so drear,
Bear us away to life's holier sphere.

Temper our souls with the light of new years,
Give us now light from the love-lighted spheres,
Give us the hope that reneweth our youth,
Set in our souls the pure diamonds of truth,
Line our life's path with all beautiful things,
Cheer with songs sweeter than man ever sings,
Scatter the sunbeams of love in our way,
Ripen our souls for eternity's day.

Who would live always with time and its care?
Earth has no joys that with heaven's joys compare;
Earth hath its sorrows, its woes and its pains,
Heaven holds nothing that grieves or complains;
Earth hath afflictions that time cannot cure,
But heavenly things are all perfect and pure;
Heaven is the home which the blessed ones share,
And we would go there, yes, we would go there!

Upward, O Father, our spirits incline,
Upward and onward, where all is divine,
Take us to those who have passed on before—
Gone to the Summerland's beautiful shore;
Gone where the beautiful never will fade,
Where the pure light of wisdom their spirits pervade;
Up to that Summer land, Spirit Divine,
Take us, and keep us forever as thine.

HYMNS TOWARDS HOLY WEEK.

BY THOMAS WHITEHEAD, LATE OF ST. JOHN'S COLLEGE, CAMBRIDGE.

[Sometimes heard by the Governor, the late John A. Andrew heard a preacher (Rev. Mr. Calthrop), at the Church of Disciples, recite the following lines. After the services were over, he approached the minister, who had never seen him before, we believe, and asked where he could find the verses. They were not then in print, but in answer to his earnest request the clergyman sent him a copy.—Boston Transcript.]

This world I deem
But a beautiful dream
Of shadows, that are not what they seem;
Where visions rise,
Giving dim surmise
Of that which shall meet our eyes.

Arm of the Lord!
Creating world!
Whose glory the silent skies record;
Where stands thy name
In scrolls of flame,
'Neath the firmament's high shadowing frame.

I gaze o'erhead,
Where thy hand hath spread,
For the waters of heaven their crystal bed;
And stored the dew
In its depths of blue
Which the fires of the sun come tempered through.

Soft they shine
Through that pure shrine,
As beneath the veil of thy flesh divine,
Shines forth the light
That were else too bright
For the feebleness of a sinner's sight.

I gaze aloof
On the tissued roof
Where time and space are the warp and woof
Which the King of kings,
As a curtain, flings
O'er the dreadfulness of eternal things.

A tapestried tent
To shade us meant
From the bare, everlasting firmament;
Where the glow of the skies
Come soft to our eyes
'Neath a veil of mystical imageries.

But could I see,
As in truth they be,
The glories of heaven that encompass me,
I should lightly hold
The tissued fold
Of that marvelous curtain of blue and gold.

THE SOUL'S PROPHECY.

BY RALPH WALDO EMERSON.

All before us lies the way,
Give the past unto the wind;
All before us is the day,
Night and darkness are behind.

Eden with its angels bold,
Love and flowers and coolest sea,
Is less an ancient story told
Than a glowing prophecy.

In the spirit's perfect air,
In the passions tame and kind,
Innocence from selfish care,
The real Eden we shall find.

When the soul to sin hath died,
True and beautiful and sound,
Then all earth is sanctified,
Up springs paradise around.

From the spirit land afar
All disturbing force shall flee;
Stir, nor toil, nor hope shall mar
Its immortal unity.

For The Religio-Philosophical Journal.

NARRATIVE OF A SPIRIT.

FAILURES AND THEIR CONSEQUENT TRIALS,
STRENGTHEN HUMAN THOUGHT.

GIVEN THROUGH HENRY T. CHILD, M. D., OF
PHILADELPHIA.

CONTINUED FROM LAST WEEK.

CHAPTER V.

THE CONSCIOUSNESS OF EARLY INFANCY.

There is a beautiful and attractive portion of human life, from birth until the period when laws of vocal expression are unfolded, and these are common questions. Do such children think, and if so what do they think about? Up to the time of birth the consciousness has been passive, now it begins to be divided into two classes, active and passive; and, hereafter, this distinction will continue.

The formative consciousness in the embryo gives rise to various motions, but these are mostly *exalto motor*. An excitement upon the surface acting upon the central nervous system produces motion. From the formative consciousness springs the origin of all motions, voluntary, involuntary and mixed, and the new born child soon manifests these forms of motion, not as a result of a new consciousness, but as an extension of the formative principle, which has more freedom of expression now. The third form of consciousness of the embryonic condition, which may be called individual consciousness, being the result of the principle of individuation, now becomes more active, and through the senses, especially touch and vision, there is a dim perception of objects around the new born child, when, for the first time, the light from the plane of a burning object is perceived by the vision, it experiences a new consciousness, though it is not at all aware of it, when it turns its eye to follow the light.

This outward light differs from the star-eyed vision of the soul, the remembrance of which has not yet been lost; and I would say that the best illustration that can be given to you of soul consciousness, is the perception of stars which shine "One by one through evenings misty haze."

And all through the cycles of the past, as "one star differeth from another in glory," so has one soul been enabled to recognize others around it, and you will find illustrations of this in all the higher forms of human experience. The star of Bethlehem was not a new sign, and the shepherds knew that it was a spiritual signal; and so the seers in all ages have seen starry or spiritual lights, and the inspired artists have always painted the saints with a halo around their heads.

The new born child, when it perceives a light for the first time, by means of its outward visual organs, recalls faintly its soul perceptions, and hence it does not realize that it is another consciousness, which, though similar, is so distinct and discrete that it completely eclipses the former soul consciousness for a time. But there are thousands of persons who have learned, in these days of spiritual light, that there are "more things in heaven and earth than are dreamed of in your philosophy," and that there are many more stars than are seen, either by the unaided vision of man, or even by the aid of the most powerful optical instruments which his ingenuity has enabled him to construct, stars which have a deeper significance, and a more powerful influence than you have yet realized; for every soul is a star, and truth is the orbit of each, and love is the light which is reflected by these. Mankind will yet learn the importance of letting their light shine before all men, undimmed by selfishness and impurity.

Oh, ye children of earth, who walk ever 'neath cloudy skies, and dream that no stars of light and love are beaming over your heads, know this, that sooner or later the day will come when the light of earth shall fade away, and with it all the clouds that now hide from your vision the beautiful stars of the inner life, that shine undimmed in this land of love, and these shall pour down their rich effulgence upon you. Then will you learn that the consciousness of suns and stars in the outward, though grand and beautiful, is not the highest that comes to mortals even in their journey through life, and that there is a consciousness that will reveal to you higher and grander stars than these, that shall open to your souls a knowledge of the deep interior wisdom which belongs to eternity itself.

Then will you realize that "light is sown for the righteous, and joy and gladness for the upright in heart." Few, however, have yet discovered that the appearance of these stars is an indication of the return of a lost consciousness of a prior soul life, which shall sooner or later assume its proper place and importance among the life experiences of all.

The formative consciousness continues to be unfolded in all the period of growth, and to maintain its power during maturity, until the form, bending beneath the infirmities of age, falls longer to express in the outward the ideal of this consciousness, which, in the human being, by its union with the immortal soul, has acquired power to form within the outward physical body of man a finer and more spiritual body, similar in form and character to the eternal body in which it is encased, which higher and more perfect result of the form-

ative principle on earth is to be the spiritual physical body of the soul in the life hereafter, subject, however, to a formative principle, which shall continue to manifest itself in higher and more perfect degrees through all eternity.

The sympathetic consciousness of the embryo life, so important in forming and molding the character of the individual, continues throughout eternity, and constitutes the basis of social life, the bond of union for humanity and for the angel hosts.

Through its influence are formed the shining links in the golden chain of sympathy that is to bind all the brotherhood of man, past, present and future, into one family, children of our common father and mother, God.

The question properly arises here, Do these forms of consciousness originate in the human embryo?

I find among the teachers here some diversity on this point. There are those who think that the first expression or manifestation of anything may be considered as its origin.

With your friend Edward, I visited an ancient sage, not bending beneath the weight of years, but with the fire and ardor of youth, matured by the experiences of centuries, old Aristotle, with the calm serenity of his mild and genial countenance shining like a bright and beautiful star that he is, welcomed to the grove wherein he walks and dispenses wisdom as of yore. He said:

"My children, there are those to whom the manifestations of the eternal plane are the first evidences of the origin of life and its various functions, but to the philosopher, who looks beyond the mere surface of things, and seeks to comprehend the interior working of the Divine principle everywhere, there must be, far back in the original primal soul of all things, that which is from time expressing itself in and through them. The soul of man, when it emanated from God, had the germs of every form of consciousness, and of everything that is or can be manifested by man in all his endless career of life. As you see in the acorn, all that you can recognize of the future oak tree is its manifestations for centuries, so I see in these souls which are floating around us everywhere the germs of all that man is or shall be in all the coming future."

Oh, how I wish I could convey to you, and to the world, the deep, penetrative power of these thoughts, as they flowed with so much grace and beauty from the luminous mind of this ancient seer, whose loving soul seemed to be all aglow with living light, as he gave forth the lessons which our souls were calling for.

It was a very pleasant thought that, although more than two thousand years have rolled since he was thus a new-born child of earth, still his soul was filled with joy as he lived again those apparently early days of the olden time, but in reality very recent when compared with the eternity of the past. How such thoughts level all humanity as this feeling passed over us. A new flame was kindled in the soul of the old philosopher, and, smiling, he said:

"My children, you have been taught to look upon some men as old, and others as young, and this is so in the earth plane, simply because the date of their earthly consciousness varies. We know that all men are Gods, as was taught long ago, before I walked the earth in an outward form of a man; but, in reality, it matters very little whether you see stars shining to-day as I saw them two thousand years ago; when we both see and understand them alike we become equals, and time has nothing to do with it.

"I am no better for having seen it earlier, and you are no worse for having seen it later, provided neither of us have neglected the golden opportunities which each form of consciousness brings to the soul.

"Truth is universal and immutable. Man's perception of it is gradual and progressive. Be ever ready to accept new truths, and let the stars shine for you in all their native beauty."

Oh, what a privilege to drink from a fount so pure and divine. We would gladly bathe your soul with the same effulgent light that enrapts us as we stood in the presence of the sublime patriarch and philosopher, and breathed in the inspiration of that magnificent sphere.

To return to the consideration of the sympathetic consciousness, very soon after birth this expresses itself in the direction of attraction and repulsion, the beginning of those likes and dislikes which mark the career of humanity. It might seem to the superficial observer that this sympathetic consciousness was the cause of much unnecessary suffering, but it is only when developed in an angular manner that this is the case, and it will always be found that the power to enjoy pleasurable sensations increase in a greater degree than the reverse.

A new form of consciousness begins to manifest itself in these early days of childhood. It may be called the will-power and its consciousness. We have seen that each power or principle, as it has unfolded, has been accompanied with an expression which we can call a consciousness. Thus we have a formative principle and its consciousness, the sympathetic principle and a consciousness corresponding thereto; and now we come to consider the will principle and its expression, in the form of a new consciousness never before realized

What is will? Every organ is dual, being composed of matter and force, each peculiar in themselves. The expression of any single organ is an impulse, the combined expression of several organs acting harmoniously together results in the will-power or principle, and the consciousness of this is as distinct as any other form of consciousness. Very early in infancy, then, is the commencement of a co-ordination of the faculties, and a combination resulting in the expression of a will. The beginning of a power which characterizes man, and distinguishes him from the lower orders of being.

The will-power and its corresponding consciousness, thus originated by a union of a few of the faculties, is designed to result in a beautiful blending of all, in such a manner as to produce more power than has ever been manifested; for, while weakness and angularity, ever result from the undue action of a few faculties, amounting to little more than impulses.

Efficiency and power is ever measured by the harmonious action of many of these, and when man has arranged all the faculties in their appropriate and legitimate spheres, and so far cultivated and co-ordinated them, that each shall do its appropriate part in conjunction with others, then will there be such a power manifested as the world has never before witnessed. The will consciousness is a very important one in life, as a measure of power. It is always strengthened by obedience to the higher laws of man's being, and weakened by yielding to those laws which bring in play but a part of his faculties.

All the failures of my past life, that have brought such a harvest of sorrow and pain to me, may be traced to an undue development and action of a few faculties, and the torpor and neglect of most of these, producing inharmonious in myself, and consequent inharmonious with all around me.

In that beautiful and attractive period of infancy which we have been considering, there are thoughts more or less distinct in reference to all the forms of consciousness; thus the formative power gives pleasure, as the little child fills its chest with air, and makes the endless variety of gestures and movements which mark this period of life, and are increasing expressions of this principle through its consciousness.

The sympathetic principle awakens many thoughts, and the smiling faces of sleeping innocence, as well as the waking state of these, indicates that pleasurable sensations are received, both from spirits out of the form, who are very near to these little ones, and from those still in the form, through this consciousness.

This is true, also, of the painful sensations which occur at this period of life. It is by means of these different sensations that this consciousness is developed, and it is a beautiful fact that the loving, sympathetic consciousness of the child has the power of drawing forth the most pure and loving feelings of our natures.

And it is of the highest importance that we understand the relations we bear, not only to this sympathetic consciousness, but to all other forms of consciousness of early life, for these are the links which bind us together, and this is the season of the greatest impressibility, when every thought and act have their influence upon these sensitive natures.

It is very pleasant for me, now, to look back and see the dim and shadowy outlines of thought which were mine at this early period, and to trace them up along the line of my life, and to see how they become more clear, strong and well-defined as I moved onward in life's journey, and the various forms of consciousness become more and more unfolded.

This clearness in the unfoldings of thoughts and ideas is always the result of spiritual influx, either from spirits in the form or out of it.

Every one who has investigated the phenomena of modern Spiritualism must have noticed that, in many instances, thoughts which have been floating vaguely and indefinitely before the mind, have been presented in the most clear and positive manner by spirits.

In fact, it is this faculty of daguerreotyping, with more clearness of outline and intensity of power that characterized modern Spiritualism, as much as the presentation of entirely new truths, though it has done much in the latter line also.

But I will proceed with my narrative.

CHAPTER VI.

EXPERIENCES OF MY YOUTH.

Doubt, uncertainty and failure had their origin here. The will power, which, as we have seen, results from a union and co-ordination of the faculties, was very weak in me. I was a child of impulse, and the irritability of my parents was intensified in me to such an extent that I was unable to accomplish anything that was at all satisfactory to myself or others, and for this reason I had very few of the pleasant experiences that usually mark the joyous period of childhood.

My parents had eaten the "sour grapes" of uncongenial association, and had set not only "my teeth" but "my whole system on edge," and they were so ignorant of my condition, and the causes which produced it, that they were continually adding to the flame. To picture a life of twenty-four years of failures, each of which seemed more aggravating than those which had preceded it, would be more painful than profitable, and therefore I

shall not attempt it. My object in referring to these conditions is that you may know some of the results that flow from such experiences, as exhibited in my after condition, and which to me has been and is a full compensation for all the past, and in view of the beautiful compensations I now experience, I can say God is just in all his ways. I have referred to some of the causes of these failures, and shall pass rapidly over the scenes of my earth life, because the world is already too familiar with such conditions, and having pointed out the immediate causes of these, I leave it to the good sense of mankind to judge what course they will pursue, simply stating that if mankind did as well as they know how to do in every instance, nine-tenths of the misery and suffering that now abounds everywhere in the world would disappear. I know there are those who doubt the truthfulness of the statement, and declare that man is doing as well as he can.

To such I will reply that he may be from their standpoint, but he is not from ours. Man is too often passive on the side of truth and virtue, and active on the opposite; the former faculties are left quiet, while the latter are educated up to a high degree of activity. I say this in view of observations made in many cases, as I look over the world of humanity, and we know that if we could reverse this state of things, and render passive man's selfish and ambitious feelings, and intensify all the higher principles of his nature, the result would be very different. But to proceed with my story.

I cannot recall any redeeming feature of all my life experiences, not one that I would be glad to live over again, though some were more tolerable than others. In all my childhood I had not a single hour of that gleesome, playful home feeling that should ever accompany early and innocent childhood, and I never knew anything of the beautiful, congenial and heaven-like home feeling of two souls who meet and mingle on the high and holy plane of conjugal love.

I was more misanthropic than criminal; my vices were rather negative in character, and they injured me more than any others. When I arrived at the age of manhood, I did not find myself, as most persons do, attracted to those of my age of both sexes. My sensitiveness was such that every attempt to go into company rendered me morbid; no one else realized the mistakes and failures which I was continually making as much as I did. The continued pressure of these upon my sensitive nature induced melancholy and then madness, and it became necessary to remove me from the few associates I had, and place me within the shelter of a private asylum. Here, for a time, I found some relief, but it was only temporary. Such insanity as I suffered from can seldom be removed, because the patient repels every effort to reach them with that kind and genial magnetism which alone can relieve them, and also because those who have this magnetic power do not know their power, and hence cannot apply it. I knew nothing of this at that time, and if it had been proposed I should have resisted and rejected it. The law of magnetic influence in the treatment of disease is not well understood, either by the patients or their physicians.

The magnetism of the physical system may be measured and guided by observing carefully the attraction and repulsion of these systems.

The mental and moral influence of kindness and appreciation ought to be better understood than it is to-day.

These constitute the basis of the proper treatment of insanity.

But the reminiscences of this period of my life are less attractive to me than any other, and I will gladly draw the veil over these, having given enough to trace up the line of my history.

CHAPTER VII.

EARLY EXPERIENCES IN SPIRIT LIFE.

I have already given some account of my early experiences here in relation to my parents, which seemed necessary to explain the conditions of my earth life. When the angel of death loosened the bonds which bound my spirit to its clay built tabernacle, and I leaped forth into another consciousness, although it was a long time before I realized the character of the change which had come to me, I knew there was a change, and in my weariness and loneliness I welcomed any change. As I remarked before, I passed away in an asylum. The walls of the cell seemed to have crumbled away, and I was in a larger place, freed from the restraints which had been so onerous to me. I moved about freely among the old familiar scenes, some of which were very distinct to me, whilst others seemed dim and obscure. I met and recognized some of the attendants who had been around me in the asylum, especially those to whom I had been somewhat attracted; others disappeared from my view, particularly those who had been repulsive to me.

This was an agreeable change, but I found myself so impracticable that I was very much irritated when I attempted to do anything, and was not more able to control material or spiritual things than I had been when in the form.

For a considerable time after I entered this life I was unable to distinguish spirits from persons still in the form—a very common experience, as I told, of new born spirits.

This was particularly the case with children, and I was surprised to see so many of these in and about the asylum, and I had never seen any of

them there. Now they seemed to be attracted to the inmates and attendants of this institution. I was more attracted to these than any others, probably from the fact that they, like myself, were continually making blunders, and were subject to like failures. These little ones were not able to tell me. Many of these were not aware of the fact that they were in spirit life, and most of the distinctions which I have since found to exist between children in the form, and those out of it, were unknown to all of us then. With the exception of greater liberty and freedom of motion, I have no very clear ideas of the change at death. One of first things which impressed me was the blotting out of all consciousness of certain objects and persons. I was in a similar condition to the child when it first perceived the light by means of its outward visual organs, a new consciousness had dawned upon me but I was not aware of it; the different forms of consciousness interlock with each other, so that the lines of demarcation between them are not well marked, yet, as we advance in knowledge, they become more and more clearly defined, and I can now perceive that I was seeing things very differently, and that it was by an interior vision I recognized things as I never before had seen them, and they bore so close a resemblance to outward things that I supposed them to be the same. So gradual was the comprehension of that, it did not confuse me as I know it did many others.

No one in the form can realize the difficulties which environ the new born spirit who has passed into this life prematurely. In speaking of these experiences, my description, like the impressions themselves, must be rather indefinite, and as I now look back to them and see how curiously they were mixed up, I wonder that I was not more irritated.

Although I was considerably attracted to the children, there was but little in me to interest them.

I was not actually bad, but I had not developed that innate goodness which is so essential to the unfolding of the sympathetic consciousness, of the existence of which, as well as of the means of developing it, I was at that time entirely ignorant. I now see that there was an important work for me to do in my association with the children, a work which all new born spirits are obliged to do; for it is a truth that, "unless we become as little children, we cannot enter into the kingdom of heaven."

[TO BE CONTINUED.]

For the Religio-Philosophical Journal.

Impression.

BY JOHN FRANCIS.

[CONTINUED FROM LAST WEEK.]

The laws which govern the human mind are, indeed beautiful; and he who understands them may well think that he has approached much nearer to that Deific Principle, that is self-illuminating, and which is the Alpha and Omega of intellectual philosophy. Phrenology has done much toward explaining the complex machinery of the mind; but modern Spiritualism has outstripped it in discovering those inherent forces which operate upon each faculty, and produce thereby the varied phenomena of every-day life. In all ages of the world, the phenomena of the mind and its inherent senses have been an object of study. Strange, indeed, that man knows so little of those beautiful Deific principles that have existed since the "morning stars sang together," and which now exists individualized, as it were, in million of earth-born children. "Know thyself," is a beautiful maxim, the more you become acquainted with the nature of man; the more you investigate the laws that connect him with the past, the present and the future, you are naturally attracted nearer to that grand Deific Principle, which is self-illuminating, and which is, consequently, omniscient, omnipotent and omnipresent; in fact, it is God Himself.

Strange, indeed, that the mind should be such an interesting subject of study, when it is considered that it is possessed by each one of us—by the groveling savage as well as by the giant intellect.

The brain is composed, or made up, of a congeries of organs, and it is well established that you can cultivate one of them, while the rest, remaining unemployed, become finally weakened; but each one is exercised or brought into action, only in accordance with certain well-defined principles or laws. A mathematician has an obtuse problem before him which he is endeavoring to fathom: the ideas or impressions which naturally fleet through his mind as he considers the intricate question, give forth an electro-emanation which excites calculation into active exertion; but I would not say that the electro-emanation which exercises such a potent influence over calculation would not effect some of the other faculties, for there is a beautiful connection or sympathy existing between all of them; and, although the electro-emanation is naturally attracted to a certain organ, yet, through sympathy existing between the different ones, all are affected in a greater or less degree.

A man sees a poor child suffering from the pangs of hunger, its countenance pallid, its eyes dim with sorrow, its voice tremulous with emotion.—The electro-emanation of the impressions he receives arouses Benevolence, which, through sympathy existing between all the faculties, first excites into activity Conscientiousness, to consider if it would be right for him to assist the child, considering all the circumstances; second, it arouses Causality into active exertion, to devise the means to raise the assistance required.

The impressions or ideas that fleet through the mind, from time to time, give expression to all the movements of life, and, many times, mould the character, that man often stops in his career and ask himself: "Why all this?"

The electro-emanation of impressions is the true psychologist of the mind—the grand ruling cause in all the movements of life, without it nothing could be accomplished. An impression is made upon the mind of the young that there is hell, a devil, and a lake of fire and brimstone—where the wicked are punished forever.

The electro-emanation of the impression, acting continually on the faculties, psychologizes them, and you can see them, thus psychologized, acting out their new nature in every orthodox church.—There are millions of such persons in this country, whose master is an idea or impression which, being psychologized, the moral or religious faculties rules them with an iron sway, sometimes even extending its influence over the whole system, inducing the most startling phenomena.

In a work I have before me, on the "Soul and Body," I find the following incident:

"The great Boerhaave had a number of patients seized with epileptic fits, in a hospital, from sympathy with a person who fell down in convulsions before them. This physician was puzzled how to act, for the sympathetic fits were as violent and

obstinate as those arising from bodily disease; but reflecting that they were produced by impression on the mind, he resolved to eradicate them by a still stronger impression, and so directed hot irons to be prepared, and applied to the first person who subsequently had a fit; the consequence was not a single person was seized afterwards."

There is a cause for epileptic fits, and I presume that not one of those who were so signally affected by the impressions received, knew the real cause why they were affected. Why were they not attacked with some other disease? Why such a uniformity in the action of impression? Simply from the fact, that impressions are governed by immutable laws, and, of course, are invariably uniform in their action; therefore, the electro-emanation of each impression is affected by the character, nature, or condition of the object that gives rise to it. In the case above stated, the electro-emanation of the impression made upon the minds of the patients was impregnated with the very essence of epileptic fits—if not, I ask the common-sense mind how it could have caused them? The doctor, in order to counteract the impression made, ordered hot irons to be applied to the first one who subsequently had a fit, thereby so lessening the intensity of previous impressions, that no difficulty whatever was afterwards experienced with them.

The following interesting case, showing, in a remarkable degree, the power of impression, was given before the Westminster Medical Society:

"A gentleman who had constantly witnessed the suffering of a friend afflicted with a stricture of the esophagus, had so great an impression made upon his nervous system that, after sometime, he experienced a similar difficulty of swallowing, and ultimately died of the spasmodic impediment produced by merely thinking of another's pain."

No doubt, the gentleman above alluded to possessed a very sympathetic nature, and through the instrumentality of the impressions made upon his mind, by witnessing the extreme suffering of his friend, he became afflicted in a like manner. The impressions that he received partook of the nature of the object from which they arose, and were, consequently, impregnated with the very disease that was afflicting his friend. You take, for example, a person whose nature is highly sympathetic, or whose mind is susceptible to the impressions that are constantly sent forth by external objects and the varied phenomena of nature, and he is much more liable to disease than one whose nature is not sympathetic, and the obdurate surface of whose mind causes all delicate impressions made thereon to glance off, without exercising that potent influence which causes, many times, great changes, not only in the physical organization, but in the mind also. No two impressions act upon the mind in a similar manner. Thus, one impression causes joy and laughter; another, sorrow; another, a feeling of veneration; another, disease; another, magic-like, restores health to the diseased limb; another causes hydrophobia; another, idiocy; in fact, there is no limit to the strange and varied phenomena resulting from the action of impression.

The electro-emanation of many impressions is impregnated with the very essence of disease, and it would certainly be well for those whose natures are highly sympathetic, to be exceedingly careful how they allow impressions that are saturated with the very elements of disease to get a foothold within the sacred realms of their mind, to diffuse therein the miasma, or poison, thereby disturbing the vital forces and, many times, causing instant death. The ravages of cholera in this country have, at times, been of the most disastrous character, and the most learned and skillful physicians will declare that many are attacked with the disease through fear. Little do they understand the nature of impressions and the electro-emanation that always accompany it—affecting the mind with joy or sorrow, and the body with health and sickness. The fear that these learned doctors talk about, is simply the action of impression, the electro-emanation of which is, many times, impregnated with the worst form of epidemic disease. Sympathetic or highly susceptible persons whose minds are so delicately attuned, as to be keenly alive to the varied action of impressions arising from external objects or the phenomena of every-day life, should be exceedingly careful of the kind of society they select for their intimate associates; and when visiting the sick chamber they should be cautious, and not allow impressions derived therefrom to secure a foothold within the mind, therein to disseminate the very essence of disease resulting, many times, in sickness and death. Such persons, when witnessing the infirmities and pains of their friends, should never allow their sympathies to become too much awakened, for the operation of impressions, in the case of extreme sympathetic action of the mind, is just the same, and is even more disastrous than the action of impressions derived from the fear of disease, as in the case of cholera.

A gentleman with whom I am well acquainted, a resident of Atchison, Kansas, whose honor and integrity no one ever had any occasion to doubt, stated that in the early settlements of this State, he was at one time keeping hotel, and was badly afflicted with a severe attack of the ague. A Mormon lady and her daughter happened to be present during the paroxysm of one of the attacks. The mother remarked that she could cure him, by transmitting the disease to her daughter, and would do so, if he desired. He, of course, quickly consented, believing that it would be well for a Mormon to suffer a little, as well as a Gentile a good deal.—Accordingly, after the chill and fever had passed off for the day she made several passes over his body with her hands. He did not anticipate any good effects from the manipulations of the lady, but waited patiently to see the result. Strange to say, the next day he had no symptoms whatever of the ague; but, as she had predicted, the daughter was attacked with the same disease about the same time of day that he was. Her daughter was highly sympathetic, and in consequence thereof impressions were conveyed to her, laden with the very essence of the disease that the gentleman had been so badly afflicted with, and which he was so anxious to have banished from his system. The manipulations of the mother were only made to attract the attention of her daughter, and to render more vivid the impressions that would be transmitted to her mind.

How little did that mother understand the nature of those grand and magnificent laws that control the action of the mind, and the result that always attend the action of impressions when derived from an object impregnated with disease! She was instrumental in causing her daughter to suffer the most intense pain and agony, without any necessity. This lady was a healing medium, although, she was not aware of the fact. Her daughter possessed a very susceptible mind, and a nervous system so delicately attuned, that it was very easily affected by the impressions made upon her. The mother thought that, as her daughter was invariably affected with the disease that she cured in

others, her presence was always necessary, whenever she operated on the sick. The same good results would have followed her manipulations, even if her daughter had not been present. This little incident, occurring in the early history of this State, is illustrative of the wonderful effects which impressions have upon the mind and body when laden with disease; and it should be a caution to the sympathetic and susceptible to beware how they place themselves in relation to others.

OLATHE, JOHNSON CO., KANSAS.

[TO BE CONTINUED.]

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"The Pen is mightier than the Sword."

Intolerance—Its Cause—Should be Avoided by Spiritualists—Our Work.

Every religious organization that has sprung into existence has had to pass the trying ordeal of intolerance, and every one, in turn, has been loud in complaints against the devotees of old and popular religious systems for their cruel intolerance towards the weaker sects. Yet, it is a remarkable fact, that no sooner does any sect become strong in numbers and wealth, than it, in turn, practices the same spirit of intolerance towards new systems in religion, with vindictive cruelty, equal to that which it just passed, so far as the spirit of the age will admit of being done.

While but a few centuries since, those who fled from persecution at home to the wilds of North America, for the sake of religious tolerance and liberty of conscience, in turn, were soon found hanging the Quakers and banishing the Baptists. These acts are all of, comparatively, modern date. If we were to go back and search history, profane and ecclesiastical, we should find that the same spirit of intolerance for the opinions of those who differed from the popular faith, has ever been manifested in all ages of the world. Why is it so? and why has it ever been so in past ages?

By the light of our beautiful philosophy we are enabled to solve the problem. Our philosophy teaches us that we are creatures of *imitation*—that we try to imitate the God we worship—and that all religious systems, of the past and present, have been based upon the false hypothesis of a partial and tyrannical Deity—One who is subject to passion, changeable and capricious, as he was pleased or displeased, with the acts of the leaders of the petty tribes of the semi-barbarians of past ages. That to appease His wrath when offended, and that was daily, He required a sacrificial blood offering.—Among the more benighted inhabitants of earth, these sacrifices have ever been most cruel. The lives of the noblest specimens of humanity were often required. As light dawned—as the minds of humanity ascended above the cruel animal plane—the sacrificial idea was retained, but the blood of animals was, upon ordinary occasions, sufficient to make the atonement; but, still, all of these sacrificial offerings were not sufficient to appease the wrath of an offended Deity without due humility and suffering by self-inflictions, and torture of the blind devotees of the popular faith.

First, the ideas obtained that the great Fountain of Infinite Wisdom, was weak to govern the work of His own hands. Secondly, that He is capricious and vindictive, and will, like the savage of the North American forests, have blood, and blood only to appease His wrath. Indeed, the most cruel Indian savage, in character, is a fair representative of the God of the barbarian; and yet, the central idea of all truly evangelical religionists, is the same as it ever has been in all past ages—a certain *something done or to be done* to make propitiation for sin, and provide means to escape from never-ending hell torments.

Among the more enlightened, torture of the flesh or physical suffering of the body is dispensed with but exquisite torture of the mind is acceptable to the Deity, even though, as it is claimed, Christ, the only begotten Son of God, has offered up his life upon the cross to make propitiation for the sins of the world. Yet, this is not sufficient to make the atonement without a *faith* in the atoning effect of this great sacrifice!

Our more liberal brethren, who are not tolerated as *evangelical* Christians, have a larger faith in the atoning blood of Christ. Yet, it is based upon the same central idea of *something done* "to appease the wrath of God towards a fallen, sinful world."—They will quote Scripture to show that Christ died to make propitiation for the sins of the whole world. Hence, the corollary that all will be saved. Sensible conclusion, drawn from false premises.

So our Universalist brethren really predicate their faith in the final salvation of all mankind upon a sacrificial offering to Deity of His own Son! These old Bible arguments among liberal Christians are virtually without force. Thinking, reflecting minds almost entirely discard these old theological dogmas of the early fathers of Liberal Christianity. Yet, it may seem strange that a spirit of intolerance should so often be manifested by the most liberal of "Liberal Christians" towards Spiritualists. It is not strange, however, when we, as true mental philosophers, observe the physico-logical effect of public opinion upon the human mind.

Every truth, when first announced or developed to the human conception, has to run the gauntlet of public condemnation. It is a bold person that dares to defend any truth when first announced. They are almost always born in the "manger." The Doctors of the learned professions generally declaim the loudest against the humble founding-truth. It is natural that they should. Popularity is at stake. They must not lose caste in society. To them a so called *new truth* has no business to be ushered in from the common herd. It legitimately belongs to them, it is claimed, to make all new discoveries.

But to the child born in the manger confounds the learned "Doctors" of all the professions, to-day as in the past. Truth is mighty and will prevail, in spite of all the intolerance of man. So with our beloved faith. The *tiny rap*, first born in a cottage, among humble people, yet in a few short years

commands the attention and respect of the best minds in the civilized world.

Having no angry God to appease, nor to imitate with cruel vengeance upon those who may differ from us, as a central idea; we should be entirely free from the spirit of intolerance. We should be willing to fellowship all mankind as brethren—however much they may differ from us in religious faith. We should feel kind towards not only Spiritualists who may manifest great eccentricity of character, but to all mankind! Let us ever remember that we profess toleration, and that our philosophy teaches us that all are true to their own organisms, judging from their own stand-point, and the highest light they possess.

All phases of religion are, therefore, a necessity, and exactly suited to the capacity of the devotees; and so soon as the reasoning faculties of men and women are sufficiently developed, they will, as a matter of necessity, become Spiritualists. Our work is to teach and instruct in the truthfulness of our philosophy, exposing the fallacy of theological dogmas, but without condemnation of the honest devotees.

Superstitious Piety.

It will be remembered that we announced in our last issue, that just upon the eve of going to press, the splendid edifice belonging to the Young Men's Christian Association was on fire and would probably soon be a mass of smouldering ruins, but the ravages of the destroying element, owing to the efficient efforts of the Fire Department, were stayed, and a portion of the building was saved. But what we propose more particularly to notice, in connection with this visitation of Providence, as superstitious minds are wont to denominate such occurrences, is the following poster, which was printed in red ink and circulated during the progress of the fire: "Noon Prayer Meeting to-day, Tuesday, January 7th, 1868; while *Farwell Hall* is burning, at the Lecture Room of Clark street M. E. Church, the old headquarters of the Association. D. L. MOODY, President of the Young Men's Christian Association."

"The meeting was opened by the reading of a portion of scripture by Mr. D. L. Moody, which was followed by prayer, by the Rev. Dr. Patton. Prayers were offered by B. F. Jacobs, and by several other gentlemen in the audience, the prevailing tone of which was the belief that the Lord would turn to good account this providence; that it might be the beginning of a great religious revival, that it might chasten the proud in spirit; that it might turn the attention of the members to the tabernacles built in heaven, the foundations of which should never be moved."

The sentence, "while *Farwell Hall* is burning," we purposely italicized, inasmuch as it savors strongly of a superstitious idea that their convening in solemn prayer would tend to appease the wrath of the Almighty, and induce Him to stay the spread of the ravaging flames. To believe that Mr. Moody knows better, however, than this, and did it only for an effect, excites a feeling of contempt; but to think he and those who commend him really know better, induces sensations of pity, to reflect that there lives in this age a person or persons who can be so monstrously superstitious. That Nero fiddled while Rome burned has astonished all who have read of his doings; but it is to be borne in mind that he lived in an age of barbarism, which may be taken as some excuse for his hardened indifference. But in this enlightened age no apology can avail Mr. Moody and his adherents for an act equally absurd, though upon an opposite extreme. Such acts of superstition are quite common amongst heathens, but we are happy to know are rare in civilized society, and will undoubtedly become less and less common, as they receive the unqualified disapprobation of the people as in this instance, in the case of Mr. Moody and his friends.

The origin of the fire yet remains and perhaps will continue to remain a matter of conjecture, but that it was any more a special providence than thousands of other fires, or that providence could be induced to stay it in any other manner than other fires are stayed, none but the credulously superstitious can believe. The idea that one occurrence is any more of a special providence than another, is fast losing its hold upon the minds of the masses of the people. They are fast becoming educated in the fact, which Mr. Moody and all others must sooner or later take cognizance of, and a fact that is more clearly and definitely taught in the Bible, which Mr. Moody undoubtedly professes to take as his guide, than any other, that God is all and in all; that in Him we live, move and have our being. This truth is the light which is fast dispelling the dark and lowering clouds of superstition. It is a truth which is fast taking a lasting and permanent hold upon the human mind, never more to be eradicated. This, too, is another grand and glorious proof of the silent, yet invincible spread of Spiritualism.

Thousands of people, both without and within the churches, who are entirely unacquainted with the phenomena of Spiritualism, are unconsciously absorbing and inhaling this truth. Observing this leads us to the fact that our spirit friends are doing a much greater work than even spiritualists are aware of; a work that is interior in the souls of men. Hence it is that there are so many who will cordially agree with you when you talk Spiritualism to them, provided you call it by some other name. It is in this way that the angel world are surely undermining the props and pillars of error and superstition. We believe there are no class of people free from their silent impressions and influences. As the greatest developments in the great laboratory of nature result from silent influences, so it is in regard to Spiritualism. It is the power to which "every knee shall bow, and every tongue confess" and, therefore, will sooner or later claim as its own Mr. Moody and his followers.

Profanation of Farwell Hall.

On the evening preceding the burning of the Young Men's Christian Association Buildings, Ole Bull gave the first of what was to have been a series of musical entertainments in the hall of this building, and the *Times* of this city says:

"There are, perhaps, some pious members of the Association who will believe that the burning was a dispensation ordered as a punishment for renting the hall to a 'profane' man, who 'draweth the tail of the horse across the bowels of the cat.'"

Axioms.

An infidel jeweler, in New York City, has the following axioms pasted on the door of his shop:

"Virtue is the only source of happiness. That virtue which requires to be ever guarded, is not worth the sending."

"Virtue that transgresses, is but patched with sin. Sin that amends, is but patched with virtue."

LITERARY NOTICES.

We welcome to our sanctum, the first number of a new Spiritualist paper, just started in New Orleans, entitled *Le Salut* (French), which, in English, signifies *Salvation*. It is published by an Association of Spiritualists. It says:

LE SALUT (SALVATION) will be published in eight pages, of the size and style of this specimen number—four in French and four in English—and so arranged that they will form two distinct papers. The first number will appear on the first of January next, and we will continue to issue it bi-monthly till we have made the necessary arrangements to publish a weekly issue.

It will be an advocate of Spiritualism in its broadest sense, embracing the material, as well as the moral and spiritual reforms of the race.

It will be an expounder of Spiritualist Ideas and Teachings for the outsiders, and a record of the march of Progress for the believers.

The terms of subscription, invariably payable in advance, will be:

For one year.....\$4 00
" six months.....2 00
" three months.....1 00

The general depot will be, for the present, at Mr. A. Simon's book and newspaper store, No. 85 Baronne St., where subscriptions will be received, as well as at W. E. Seeborn's book store, 190 Canal street.

The Natural Alphabet, for the representation of all languages, based upon an original and comprehensive classification of the elementary sounds, by J. Madison Allyn; Blue Anchor, N. J. This is a unique pamphlet of eight pages. The subject we presume, is not new to many of our readers, as Mr. Allyn has had this matter before the public for years. It has never, that we are aware of, before issued any publication relative to this subject. The author presents an alphabet which is entirely different from anything ever before given to the world.

The author remarks that "under such a system the art of reading and spelling, from being, in the language of an eminent educationalist, 'the most difficult of human attainments,' becomes the most easy. Learning to read becomes a pleasure, and spelling (in the ordinary sense of the term) is annihilated!" We trust Mr. Allyn may succeed in establishing, as he hopes, the rudiments of a universal language. What the world greatly needs in the immediate future, is a universal language and a universal currency.

EVERY SATURDAY—Ticknor & Fields, Boston, still comes to us regularly. The publishers promise a serial story for 1868, entitled "Foul Play."

OUR BOYS AND GIRLS—Lee & Shepard, 149 Washington street, Boston, Mass. Single subscriptions, one year, \$2.50. The publishers present an array of contributors for 1868, which should warrant a continuance of the popular reputation it has already attained to for being one of the best juvenile magazines of the age.

Correspondence in Brief.

Dr. Wesley Clarke, of Williamsport, Warren Co., Ind., writes:

"Spiritualism, in this section, is progressing finely. During the last Summer we have erected a good Hall, capable of seating five hundred persons, and we have lectures regularly. Mrs. Clark and myself lecture occasionally through this portion of our State, and wherever we lecture there is good, attentive audiences."

NOTE. We are in receipt of very many letters of commendation of our paper, and congratulation at our return to the editorial chair of the RELIGIO-PHILOSOPHICAL JOURNAL, for which we feel very grateful. Such letters make our labors, comparatively, agreeable, and cheer our soul on to renewed efforts. We refrain from publishing them, not because they are not gratefully received, but from the simple fact that we choose not to allude to the past years trials of our Institution. It was a calamity deeply regretted. It is now past—the storm has subsided. The sun again shines, and all is well. Let us all try to forgive our enemies, even as we would be forgiven.

We insert the following, not even as a modest welcoming of our paper, but to encourage seekers after truth:

BROTHER JONES:—I have just read the first number of the new issue of your paper, and bid it a hearty and hopeful welcome! I am yet, one among the many who stand somewhat doubting, and fearing to throw aside the old doctrines of the day, and endorse all of the principles found in the "New Philosophy." Indeed, I am, as yet, only an early inquirer, longing for something less contradictory and more satisfactory than anything I have ever found.

We have always been taught to believe that death is the greatest enemy we have to meet, and Heaven a far off, wonderful place! Now, this "New Philosophy" reverses the whole—making death something to be longed for, only a lying down to sleep, to awaken freed from the mortal clay with our life-work just commenced, and that far off Heaven at once embraced in that beautiful summer-land, the progressive home of the freed spirit, with a God over all, bringing light out of darkness, and joy unspeakable! What more can we ask to urge us on to a higher and exalted standard in life—to everything good and true?

If you deem this worthy, believing it may reach some waiting, anxious mind, you are at liberty to use it.

BRIEF.

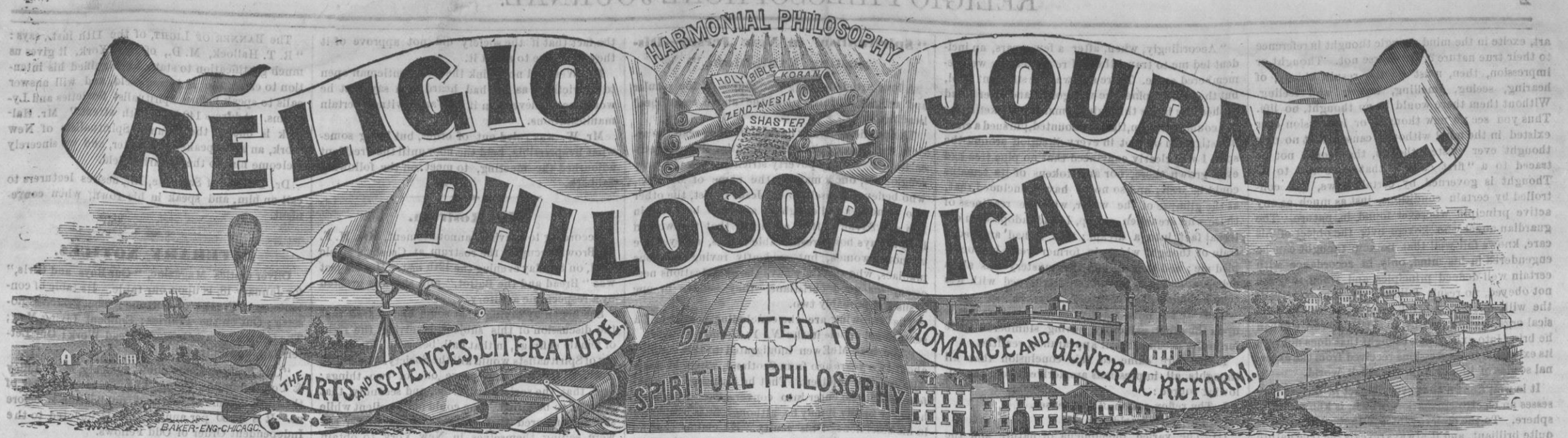
Fred. Douglas' Generosity to his Brother.

Fred. Douglas writes to the New York Independent, narrating the following interesting incident:

"I have been keeping a kind of hotel all summer! My poor brother Perry—after a bondage of fifty-six years, deeply marked by the hardships and sorrows of that hateful condition; and after a separation from me during forty years, as complete as if he had lived on another planet—came to me two months ago, with his family of six, and took up his abode with me. To him—dear old fellow!—one who has carried me on his shoulders many a time, (for he is older than I, though my head seems to contradict it)—one who defended me from the assaults of bigger boys when I needed defense—I have been mainly devoting myself, and gladly so."

"I have now completed for him a snug little cottage on my own grounds, where my dear old slavery-scared and long-lost brother may spend in peace, with his family, the remainder of his days. Though no longer young, he is no sluggard. Slavery got the best of his life, but he is still strong and hopeful. I wish his old master could see him now—cheerful, helpful and 'taking care of himself.' If slavery were not dead, and I did not in some sort wish to forget its terrible hardships, blighting curses and shocking horrors, I would try to write a narrative of my brother Perry's bondage. But let the old system go! I would not call its guilty ghost from the depths into which its crimes have cast it. I turn gladly from the darkness of the past to the new and better dispensation now dawning."

cepted. $\frac{1}{2}$ Mondays excepted.



\$2.00 PER YEAR IN ADVANCE.]

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

[SINGLE COPIES FIVE CENTS.]

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CHICAGO, JANUARY 25, 1868.

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STRAYED FROM THE FLOCK.

BY THE AUTHOR OF "JOHN HALIFAX, GENTLEMAN."

"I call the effects of nature the works of God, whose hand and instrument she only is. Nature is not at variance with art, nor art with nature; they being both servants of His providence."—Sir J. Browne's "Religio-Medici." Extract from R. A. Catalogue, and Mito of the same.

The wind goes sobbing, and sighs and moans,
Far in the fold and shut its door;
While overhead, from frozen branches, all so lonely,
Lies the foolish lamb that strayed from the flock;
While overhead, from frozen branches, all so lonely,
Lies the foolish lamb that strayed from the flock;
With a tender pity, true and staunch, all so lonely,
Lies the foolish lamb that strayed from the flock;
With a tender pity, true and staunch, all so lonely,
Lies the foolish lamb that strayed from the flock;

To-day it is these may be me to-morrow;
Yet I'll sing one tune for the silent world,
For the little lamb that never grew old;
Never lived long winters to see,
Chanting from empty boughs like me,

Over the moor, the snow-flakes cover,
The moorland dune;
My song thrills feebly, but I sing on,
Why did God make me a brave bird soul,
Under warm feathers, red as a coal,

To keep my life thus cheery and bright,
To the very last twinkling of light—
While things are all over;
Why was I given
Bold strong wings

To bear me away from burthened things,
While thy poor feet were so tender and weakly,
And thy faint heart gave up all so meekly,
Thill it yielded at length to a still, safe hand,
That bade thee dwell down, nor try to stand?

Was it hand of Heaven?
The wind goes sobbing,
And sighs and moans,
Far in the fold and shut its door;

Nothing I know, and nothing can I,
Wisdom is not for me, but man,
Yet some snow-pure snow—soft—not snow-cold,
May be singing over the lamb strayed from the fold,
Beside poor Robin."

For The Religio-Philosophical Journal.

NARRATIVE OF A SPIRIT.

BY HENRY T. CHILD, M. D., OF PHILADELPHIA.

CONTINUED FROM LAST WEEK.

GIVEN THROUGH HENRY T. CHILD, M. D., OF PHILADELPHIA.

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CONTINUED FROM LAST WEEK.

how to look for it, and had no capacity to realize it.

The form, now, had a beauty which corresponded with my highest aspirations. How true it is that as thy day is so shall thy strength be? He spoke, and the like-like notes of his voice fell like richest, sweetest cadences upon my soul. Then, for the first time, I began to realize the grandeur and sublimity of life. Oh, how often in the despondency of my soul had I desired death, annihilation itself, but this experience was a compensation for all, and I felt that never again should I regret life with all its weight of woe, though this might be far greater than I had yet experienced.

What a blessed transfiguration was this? And, like the disciple of old, I would gladly have built my tabernacle here, and dwell in this calm and blissful state forever. My good guide and father, seeing this, said: "Not so, my son, the vision is for thy future; not so near the storm-tossed shores of time, where the rolling billows lash the beach, can thy bark repose in such calm and peaceful serenity."

Onward with me shalt thou go through heights and depths as yet unfathomed by thy soul. I know that sad indeed have been the hours of thy earthly consciousness, but these have brought thee hither. Now thou art my child. Henceforth a common path is ours, and together we shall travel."

This was, indeed, a grand manifestation—the dawn of a new era in my life—the awakening of a new consciousness that was to shed its light upon all the past forms of consciousness in which I had lived through an eternity as vast and grand as that which lies before us, although my realization of the one must be very different from that of the other.

When the waves of this intoxication which had swept over me so suddenly became calm and quiet, I looked around me and within me and felt that I had experienced a new birth; the change was far greater than that which the angel of death produced when it said: "proclamation of emancipation."

The material body. But, like all great changes, it could not be comprehended at the time. I have since learned that it was a quickening of my interior powers which lifted me at once upon a higher plane, and put a new song in my mouth. My father and friend was the first to understand me, and read aright my life and its conditions. This proper appreciation is the basis of all true and enduring appreciation. Halted in the offspring of concealment and want of appreciation, while true love is the child of perfect freedom and confidence, united with the deepest and most profound appreciation.

Filled with love and veneration for my new preceptor and guide, I stood now within the shadow of his sphere, and drank in the inspiration of his grand and noble nature, overflowing with wisdom that seemed to be just what I needed now. I entered upon my new career with a joy such as I had never before experienced. I rejoiced to feel the protecting arm of love thrown around me without any restraint. Human language can never describe the real pleasure of the first experiences of loving and being loved. It lifted me into regions that I had never known before.

How calmly did I rest on this quiet lake of pure and appreciative love, though it came from one of my own sex. The privations and sufferings of the past had prepared me for a keener and more blessed enjoyment of the present, and so I dwelt in the new heaven which had thus come to me. It seemed full and perfect, with this exception, that I anticipated something better in store for me.

I was willing to wait patiently for the unfolding of the divine germs which were now budding and blossoming everywhere around me.

In this ocean of infinite love, on which I had now launched my feeble bark, there were boundless purposes in every direction towards that which is right, and I felt the strong and impulsive waves of these purposes beating against the rocky shores of my barren soul, making desires in many directions to build up the waste places of my little Zion.

The first lessons which I received from my kind preceptor and guide were calculated to intensify these inward feelings, and my first was an examination and study of my own capacities, in order that I might become acquainted with the causes of the failures which had marked so much of my life. It was the lesson which the ancient philosophers estimated so truly when they inscribed upon their temples, "Man, know thyself."

One of the first experiences which I had after this acquaintance was that in which I was brought so closely in rapport with my guide that his history and my own seemed to be one. I mean his early experiences. This was the basis and bond of our union. Similar experiences are the outward bonds which hold mankind together, and whenever two persons meet anywhere the first thing which brings them together is a comparison and concurrence of their experiences.

Thus any great calamity which stirs up the deep fountains of humanity, breaks down the ordinary restraints of society, and men and women, strangers in the past, meet each other on free and familiar grounds.

So, also, when persons absent from home meet, there is a freedom to recall the incidents with which both are familiar, and thus comes a closer recognition.

After this intimate relation was thus established with my excellent guide, I found I had the power

under certain circumstances of placing me in rapport with others and by this means I was enabled to delineate something of the history of my parents, and some events which had occurred prior to any consciousness of the outward on my part.

Now you have the key to this, it was a co-operation of the forces of my new friend with my own that placed me in this elevated condition. This is the law by which human magnetism elevates the sensitive and impressible person who receives the pure influences of the operator whose proper action is to co-operate with and quicken the faculties of the subject; and where pure and loving sympathetic relations subsist between the magnetic operator and the subject, the latter becomes invested and filled with power and knowledge almost equal to the former, and in return there is received by the operator an increase of power, so that the relationship becomes more and more mutual as we advance to higher conditions.

It was a wonderful elevation to me thus to be lifted up, but I had paid for it, and now came the returning compensation for years of suffering. So grand, indeed, was it, that it was almost impossible to curb my feelings within the bounds of propriety, but much of the former excitability had passed away, and I was happy to feel that there was such a change in my nature. It was because most of the failures of my life had resulted from ignorance that I was thus permitted to realize this sudden change. Had these been ingrained into my very nature, habits of vice and crime, I could not have experienced or appreciated the conditions in which I found myself. Short-sighted man often supposes that the innocent and guilty suffer alike, and even that the unoffending have the most severe trials, but there is an eternal principle of justice that underlies and overshadows all things in the universe, and when a person suffers innocently, and without neglecting the proper efforts to know and do that which is right, the human thought and feeling, and to give a more profound and correct appreciation of the great principles of life. Thus were the lessons of my past life, so painful in every aspect, the means of unfolding to me how many of the most profound principles which underlie the universe of matter and of mind.

It was necessary that I should first become thoroughly in rapport with my guide, and so perfect was the blending of our natures that we seemed to be one; it was, indeed, an atonement, and as the first realization of such a union it made the deepest and most lasting impression upon me. I became so changed in my feelings that it might almost be said I was a new being.

This was a preparation for other equally important relations. As soon as those with my good guide had been actualized, we were enabled to extend them in a similar manner to others. After I had thus turned back in the history of my parents, I was in a condition to realize and appreciate the experiences of my own life and the connections and relations of the various forms of consciousness which had marked it thus far through the vast cycles of eternity. I have endeavored to give an account of many of these forms of consciousness. My object in this, however, is not so much to explain all of these, for no one can comprehend these properly except as they actualize them in their experiences, but I desired, more particularly to show the thinking and inquiring minds which I endeavored to illustrate when I presented to your vision a string of beads of various kinds and colors, strung upon the life line of humanity. The orbit of each individual forms a perfect circle around the great central sun of the universe whom we call God. Each one moves in this circle, and at the same time revolves around their own axis, and at each revolution they catch some faint glimpses of the interior life of which the outward forms, however perfect in themselves, are but crude and imperfect representations.

Such revelations as these, though imperfectly perceived and presented, are the grandest works of my life, and I rejoice in the accomplishment of the work thus far, and hope to labor on in the work which is so pleasant and attractive to me now.

CHAPTER VII.
CONCLUSION.

In looking over the labors of the last four months, and it is that period since I first spoke to you of my experiences, I feel to congratulate myself on another success, the result of my new condition.

The panorama of my life, a rude outline and sketch of which I have given you, passes in review before me with renewed interest, and each time the lines and figures become more clearly defined and attractive. The dark and imperfect pictures of my failures are falling into the background and losing all their repulsiveness.

The most pleasant feature of my present condition is that all those depressing and trying circumstances which had cast so much gloom over me, and at times made me regret life itself, have not only passed away, but I have such a consciousness of their uses that they seem really beautiful to me, and there is no one of them, even the most painful, that I would blot out. Oh, that I could speak to earth's groaning millions, who feel as I have so often felt in the past, that life's burdens are too hard to be borne. I would say to all these, hold fast your integrity, and be assured that the feelings

that at times come to you; that all will be right though they may be dim and shadowy, are the grandest prophecy of your lives. There are no conditions that are not calculated to bless you and lead you onward in the great journey of life, and the depth of suffering which results from any condition is much more dependent upon your own feeling than upon any external circumstances.

Know this, that however fearful the struggle and severe the conflict, every triumph brings its laurel crown of victory and of strength to the soul.

I have said that human life might be compared to a circular orbit around God, as the central sun and soul of the universe. There are two modes in which the Divine force operates in the outward to bind the Pleiades and hold Arcturus and his suns, and all the planets in their orbits and spheres, first, the influence of the centripetal force, and second, the revolution of the sun or planet upon its own axis. The first is fixed and unchangeable, the second is subject to conditions, and there may be variations in the orbits from this cause. The soul of man, revolving around God as the central sun and source of its life, receives from him those influences which are adapted to keep it precisely in its orbit, but its own motions are irregular and vacillating, often very easily disturbed by influences around and within it; as in the case of the planet if it revolves too rapidly, it approaches the sun and becomes hotter, but if too slowly it recedes from it and becomes cooler, hence there is a literal truth in the common saying that the soul comes nearer to or goes away from God, though the inferences are often wrong.

In the natural revolutions of the soul, as of the planets, there are alternations of night and day, as different portions are towards or from the sun. It is only as a soul moves in its own orbit, by revolving at a proper rate, that it can maintain its true relation to God, and thus have proper relations.

But one of the most beautiful illustrations from this comparison is to be found in the fact that the light from such sun or planet, as from each soul, produces upon the delicate photometer its peculiar characteristics, so that there is not much difficulty in ascertaining whence a ray of light comes by means of these delicate instruments. So the light and other influences from each soul carry with them their own peculiar characteristics, and we may know, with the same unerring certainty from what particular soul any light comes, if our own powers are sufficiently pure to detect them.

I do not, therefore, pray for any one that they may have perpetual sunshine, an unclouded life, a continuous summer of unchanging joy, an unbroken springtime, with its blossoms of beauty and fragrance, because such is not consistent with life's mission; but, as in the case of the planets, alternate day and night, sunshine and storm, are positively necessary for each, and it is not well to have too much night or too much day, too much storm or too much sunshine. If it were possible for the human soul to crystallize and make perpetual even its most joyous and blissful scenes and conditions, it would very soon become so weary of the monotony that the cry would be, carry me back to the undulating waves and alternating scenes that belong to a true life.

My desire, then, for you, kind reader, and for all, is that your life lines may become so strong and true that you may ever revolve on harmony around the central source of all life, and that, through night and day, summer and winter, seed time and harvest, there may be those ever recurring changes which lie along the road of progression, and which are essential to its fullest perfection. Then, through sunshine and storm, through night and day, through joy and sorrow, will the soul move onward, ever true to its own highest impulses and dearest aspirations, realizing that with each advancing step up the vast and incomprehensible heights of eternity, the beautiful unfoldings which belong to each condition, and thus will the cup of our capacity, which is an ever expanding one, continue to be filled to overflowing, and then shall we not only realize for ourselves the happiness, but be forever giving forth the light of wisdom and the warmth of love to those around us, and though we may be but feeble stars, our light will shine on undimmed throughout all the cycles of eternity, and whenever the day gods blaze is lost to mortals, then will our light be visible to them, pointing them ever towards the haven of rest and peace.

Thus will the beautiful and glorious mission of life be more and more fully comprehended by us as it is fulfilled and realized.

In the discovery and application of truth, as in the generation and diffusion of light, we not only strengthen and illuminate ourselves, but we give forth that which will do the same for others.

Having so long walked in darkness, and in the shadow of a great gloom, these revelations bring to me a greater joy than is commonly received by mortals; for, as I descended to the profoundest depths of sorrow, I now rise to profounder heights of joy and peace.

It might be supposed that in this new condition, and with this beautiful light around me, I should at once have left the earth, and its dark and unlovely scenes to seek for a heaven in some far-off sequestered spot, where no echo of the doleful past could fall upon my ear. Not so, but armed with higher aspirations and nobler purposes I have

come back to earth, and having gone over the harvest fields of my earth life, and gleaned many sheaves that in my weak and bewildered condition I had failed to perceive, I have also gone far back into antecedent conditions, and have come again crowned with rich treasures, and through the impulses of the divine within me I have come to you to share these blessings with earth's children, and to give of what I have received to every one who will receive it. If we have been able to shed light on the pathway of any, so as to unfold some of the mysteries of life and make its burdens lighter, we shall have our reward, and especially if it has reached down into the heart of some lone and weary one who, like myself, has felt again and again that life was but a succession of failures, each of which plunged us deeper into the vortex of disappointment and sorrow. If such as these can be made to cheer up and take courage from the recital of my experiences, I shall be blessed even as they are blessed, and when you have learned, as I have, that "sorrow is a beautiful key, which, if properly received and applied, will enable us to unlock a door which opens into a magnificent store-house of blessings," there will be established between us a relation that shall not only tend to raise us to higher conditions, but enable us to add others in mounting to the heights of celestial glory and unalloyed happiness.

For the Religio-Philosophical Journal.

BY JOHN FRANCIS.

[CONTINUED FROM LAST WEEK.]

There is a vast meaning in the simple word "Impression." It has unfolded to the human race some of those complex laws and abstruse principles which not only relate to this earth, but to the whole universe. It has shown us that the varied phenomena of nature are but different impressions thereof which unveil the movements of the planetary system, and the vast worlds that everywhere twinkle in the firmament. Every object is covered with hints that speak to the intelligent. Just for a moment think of the grand results arising from the varied phenomena of nature.

A westerly wind that blew a birchen canoe across the Atlantic, gave rise to an impression in the mind of Columbus, which finally resulted in the discovery of this continent. What magnificent results followed? A nation unsurpassed for the intelligence of its people, and the freedom of its government, has arisen, and it should ever point with pride and respect to that unseen intelligence which so directed that wind that it would waft to Columbus a birchen canoe from which arose a train of reasoning, showing conclusively that this continent really had an existence. How simple the incident that inspired a susceptible English mind with those abstruse principles of mechanics that enabled it to make steam a principle of power, thus securing to each civilized nation a blessing that could not now well be dispensed with, and which has worked untold wonders in almost every department of industry. Impressions derived from the varied phenomena of the arts, science, literature and nature, are the controlling element or motive power which actuates man to undertake any different project, or gives him a starting point whereby he can bring into existence some useful invention to aid and bless mankind.

The physiologist says that there is incorporated within the nature of man five prominent senses, with which he takes cognizance of the every-day occurrences of life, viz: Hearing, seeing, smelling, tasting, feeling. It is the beautiful vibrations of the atmosphere, touching tenderly the auditory nerve, that conveys to the mind the existence of sound. Seeing is the result of impressions made upon the optic nerve, either by rays of light, or by the animating influence of infinitesimal particles of matter, which coming in contact with it excite an image of the body from which they are derived. The principles governing the action of hearing and seeing, as well as tasting, smelling and feeling are familiar to every school boy, and it is unnecessary for me now to explain further the nature of their action, but I wish to add the grand result of all, "thinking," and explain its nature, the phenomena of its action, and the results that often follow its pathway. Thinking is the result arising chiefly from the action of the five senses; it is the appreciative principle of human nature; the umpire that decides what to receive and what to reject. The five senses are the grand avenues that the varied phenomena of nature ever travel to give life and expression to their laws. They are the telegraph wires that convey impressions to the mind, the electro-magnetism of which excites thought. Destroy the action of the auditory nerve, and you cannot excite in the mind a single thought in regard to the nature of any new tune, the melody and beauty of which excites in the mind of those who can hear, the most rapturous emotions. Music conveys impressions to the mind only through one channel, and when through some defect in the organic structure, or through accident, the channel is destroyed, the mind cannot, and does not, take any cognizance whatever of any new sounds that through the action of the voice or of instruments can be produced. If the optic nerve be destroyed, can any landscape, or the varied works of

art, excite in the mind a single thought in reference to their true nature? Of course not. Thought or impression, then, must be the result, chiefly, of hearing, seeing, smelling, tasting and feeling. Without them there would be no thought, no life. Thus you see no new thought or impression ever existed in the mind without a cause; that no new thought ever existed therein, that could not be traced to a "first cause" that gave rise to it. Thought is governed by certain laws, and controlled by certain conditions, just as much as any active principle wherever found in nature. The guardian angel who hovers over the object of his care, knows full well that no new thought can be engendered in his mind, only in accordance with certain well-defined principles, and when they are not obeyed, no result follows. By the exercise of the will, one can control movements of the physical organization, but by no action of the will can he bring into existence a thought that does not owe its existence to impressions received from the external scenes of life, or from the spirit world.

It is well known that every object in nature possesses an electro-emanation which is known as its sphere. To the clairvoyant eye that emanation is quite brilliant, and it always reveals the true nature of the object from which it is derived. Each impression, as well as any other object in nature, has its own peculiar electro-emanation, depending, of course, on the nature of the object from which they are derived.

Fabrizius Aquapendente discovered the valves of the veins; Harvey, inspired with the novelty of the idea, convinced the medical fraternity that the blood was in constant circulation. The simple discovery of the valves of the veins resulted in a still greater enfoldment of the nature of physical men without the action of the senses, for each impression sends forth an electro-emanation which often gives rise to countless numbers of other impressions relating to the same object, or very intimately connected therewith. Were it not for this principle of electro-emanation, the faculties would refuse to dwell patiently on any subject, and the grand results which we see often follow in the footsteps of the philosophers, would not be realized. Then it may be considered an established fact that we have no innate ideas, that is, no ideas that do not owe their origin to the senses, or to impressions received from the spirit world. The electro-emanation of one true impression in regard to some great law of nature, the operation of which is necessary to keep harmony in the universe, has within it an inspiring influence, which, operating upon a highly susceptible mind, is capable of imparting a clear knowledge of the whole law. Harvey, studying under the inspiring influence of the impressions derived from a knowledge of the valves of the veins, discovered the circulation of the blood. A starting point once established by a true impression, and then the electro-emanation resulting therefrom, leads on until you have a clear knowledge of the subject under discussion.

Realities from without produce impressions within; and impressions within appear, many times, to produce realities without. Dr. Draper, in his admirable work on Human Physiology gives an interesting incident showing how impressions received in the past, may emerge from the registering ganglia, and apparently become realities. I allude to this phenomenon as a prelude to its further discussion in another article. The incident as related by Draper is as follows:

"When I was five or six years old, I dreamed that I was passing by a large pond of water in a wood a great error there, however, as it has been struck by lightning; and in the pond, at another part, an old fallen trunk, on one of the prone limbs of which there was a turtle sunning himself. On a sudden, a wind arose, which forced me into the pond, and in my dying struggles to extricate myself from its green and slimy waters, I awoke trembling with terror.

"About eight years subsequently, while recovering from a nearly fatal attack of scarlet fever, this dream presented itself to me, identical in all respects again. Even up to this time, I do not think I had ever seen a living tortoise or turtle, but I indistinctly remembered there was the picture of one in the first spelling-book that had been given me. Perhaps on account of my critical condition, this second dream, impressed me more dreadful than the first.

"A dozen years more elapsed. I had become a physician, and was now actively pursuing my professional duties in one of the Southern States. It so fell out that one July afternoon, I had to take a long and wearisome ride on horseback. It was Sunday, and extremely hot; the path was solitary, and not a house for miles. The forest had that intense silence which is so characteristic of this part of the day; all the wild animals and birds seemed to have gone to their retreats to get rid of the heat of the sun. Suddenly, at one point of the road, I came upon a great stagnant water-pool, and, casting my eyes across it, there stood a pine tree blasted by lightning, and on a level with the surface, a turtle was basking in the sun. The dream of my infancy was upon me; the bridle fell from my hands; an unutterable fear overshadowed me as I shrank away from the accursed place.

"Though business occasionally afterwards would have drawn me that way, I could not summon the resolution to go, and have actually taken roundabout paths. It seemed to me profoundly amazing, that, the dream I had, should, after twenty years, be realized without respect to difference of scenery, or climate, or age. A good clergyman of my acquaintance took the opportunity of improving the circumstance to my spiritual advantage, and in his kind enthusiasm, for he knew that I had more than once been brought to the point of death by such fevers, interpreted my dream that I should die of marsh miasm.

"Most persons have doubtless observed that they suddenly encounter circumstances or events of a trivial nature in their course of life which they have an indistinct recollection that they have dreamed before. It seemed for a long time that this was a case of that kind, and that it might be set down among the mysterious and unaccountable. How wonderful it is that we so often fail to see the simple explanation of things, when the explanation is actually intruding itself before us. And so in this case, it was long before the truth gleamed in upon me, before my reasoning powers shook off the delusive impressions of my senses; but it occurred at last, for I said to myself, it is probable that such a mystery is true, or that I have dreamed for the third time that which I had already dreamed of twice before? Have I really seen the blasted tree and sunny turtle? Are a weary ride of fifty miles, the noontide heat, the silence that could almost be felt, so provocative to a dream? I have ridden under such circumstances, many a mile, fast asleep, and have awoke and known it, and so I resolved that if circumstances ever carried me to those parts again, I would satisfy myself as to the matter.

"Accordingly, when, after a few years, an incident led me to travel there, I re-visited the well-remembered scene. There still was the stagnant pool, but the blasted pine-tree was gone; and after I had pushed the horse through the marshy thicket as far as I could force him, then dismounted, pursued a close investigation on foot in every direction around the spot, I was clearly convinced that no pine-tree had ever grown there, nor any tokens of its remains could be seen; and so now I have concluded that, as the glimpse of the water, with the readiness of those who are fallen asleep, I had adopted an external fact into a dream; that it had aroused a train of thought which, in former years had occupied me; and that in fine the mystery was all a delusion, and that I had been frightened with less than a shadow."

Thus we see how readily old impressions made upon the mind, evidently having slumbered there for years, became, to all appearance, realities.

I therefore came to this conclusion that all thoughts, all impressions are derived from the following source:

- I. The reflex action of the senses.
- II. The spirit world.
- III. The varied phenomena of nature and the changing scenes of life, as the falling of an apple, etc., etc.
- IV. The action of thoughts or impressions already produced.

And that old thoughts or impressions often take position among existing realities.

OLATHE, JOHNSON CO., KANSAS.

[TO BE CONTINUED.]

Religio-Philosophical Journal

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S. S. JONES, EDITOR.

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"The Pen is mightier than the Sword."

Modern Spiritualism.

Spiritualism teaches that the spirits of those who have lived and died in this world of ours still live in another state of existence, spiritually, preserving their perfect identity, thus furnishing the proof of immortality beyond the grave. The evidence that substantiates this truth is exhibited in so many different ways, and with such power of its truthfulness, that conviction is sure to follow every sincere, candid and thorough investigation. Has it not, in the space of a few years, already grown, by the number and respectability of its believers, to be a subject commanding universal interest and inquiry? Commencing in this region without a single individual in its favor, and against the education and prejudice of the whole community, and especially of the professors of religion, it has made its way to a high stand of respectability and influence, including in its converts persons of all the various religious sects and of all classes of community. To accomplish this it has disclosed truths of the most interesting and important character,

and its evidences were perfectly overwhelming, and it has done all this without strife and contention, fanaticism or bloodshed, and against the strongest prejudices of our education and religious opinions. Never was there a revolution and change of public sentiment, and especially in religious opinions, to compare with it in magnitude and importance. It is unlike all other great revolutions in public and private sentiment. First, on account of its quiet and peaceable progress and character, producing no violent convulsions or deadly strife, although on a subject where feeling and passion are always most easily stirred into a flame. It had to encounter religious opinions and prejudices, universally held by mankind with the greatest tenacity and the most obstinate and unyielding will of any opinions entertained on any other subject. It has persuaded and convinced the most bigoted and skeptical, as well as the most candid and sincere. It cultivates kindness and brotherly love and charity to all. Let the tree be judged by its fruit.

With regard to a belief in Spiritualism, its great and distinguishing characteristic and rule is, to exercise and rely upon your own reason and judgment, and not to trust barely to the sayso of others. What your reason and judgment, well considered, approves, is your only safe and sure guide. Cultivated and improved, it enables us to distinguish truth from error. A knowledge of the truth will make us free, while otherwise we may be in bondage, led by the blind who are sure to err. Spiritualism shows and proves that the spirits of those who have left this earth can and do communicate with persons now living on earth, and that such intercourse is made in a great many different ways, possessing a very great diversity of character in point of interest and importance. It has among its proofs the very important one of healing disease by "the laying on of hands."

It influences and controls those whose organism and condition will admit of their being the instrument or medium of communication, in a conscious as well as unconscious state, to make disclosures of important truths, facts, principles and doctrines of which the medium is wholly ignorant. It often forewarns us of danger that we may avoid it, and by the knowledge of its truths it gives us peace, consolation and happiness. It dispels fear; it de-thrones the "king of terrors"; it does away with the fear of death; its tendency is to convert the fear of God into veneration, confidence and love; scorns the religious dogmas of a personal devil and a local hell, and the doctrine of endless punishment for sin; it discards the doctrines "Adam's fall," and the "Immaculate Conception"; it teaches to know the Supreme Being by a knowledge of his works, and to know ourselves as an important part of his works; it is the friend of science and art. Numerous instances of perfect specimens of art and music are often given. In fine, it shows the way and manner in which we should live here for our present good, as well as for our future enjoyment and happiness hereafter.

Modern Spiritualism has entirely banished the idea that the Divine Being is in the visible form of a man." Volume of "Recent Inquiries in Theology," being essays and reviews, edited by Rev. F. H. Hedge, being seven essays by seven different persons, published in London and republished in America, in Boston, in 1860, intending to show and illustrate the present condition and progress of science and religion, and in their comparison with the past. Page 240.

"Spiritualism in New Jersey--Disgusting Exhibitions."

A long article is going the rounds of the secular and religious press, with the above sensational heading.

The public generally have, doubtless, read the article, and learned that three lunatics, living together in one house, poverty-stricken, but visionary religiousists, one man by the name of McEwen, who believed himself to be Jesus Christ, the other two, a mother and daughter, are also believers in him as a Savior! It is admitted that the women have always borne respectable names, and yet are virtuous women, but evidently raving religious maniacs, who certainly have the qualifications necessary for good christians,—they believe in one Jesus and probably two.

The following are the concluding remarks of a sensational article in the N. Y. Herald:

"The man McEwen immigrated to this country about two years ago from Scotland, where he has a wife and two children. That he is insane is manifest to all who enter into conversation with him, however briefly it may be, although he is emphatic in his assertions of his sanity. He claims that he has been elevated to the 'first planes,' as the Spiritualists call it.

"McEwen and Miss Reeves are still kept at the police station, as the authorities have not yet decided what action they will take with them.

"Up to a late hour it was observable that Miss Reeves was gradually becoming more rational, and the police officials believe that in two or three days she will become sane. For two or three months she has but twice tasted meat, living on mush. Adding to this the fact that she has performed the most severe labor, the physicians think she became insane under the influence of Dr. McEwen. The latter has not improved in the least. For some time he was engaged in a conversation with the county physician. His personal appearance is strikingly neat and clean; he has black whiskers, and moustache, and dark hair. When engaged in conversation he snaps his fingers in a frenzied manner, and impressively asserts his peculiar doctrines, his eyes flashing with wild excitement, betraying the distracted condition of his mind."

Why all this sensation about Spiritualism? Even if these parties profess to be Spiritualists, is it anything more than the ravings of religious fanatics or monomaniacs? Crazy people may declare themselves Methodists, Baptists, Campbellites, Second-Adventists, and prepare their robes for ascension to meet Christ at his supposed second coming, or do anything else that a maniac would do, still it would be very unjust to condemn a whole sect on account of the ravings or folly of such crazy people.

Philosophical Spiritualists are the last class to become monomaniacs on the subject of theological dogmas. They discard them all as puerile, and creatures of the imagination, that never had a real existence.

It is true that there are fanatics among Spiritualists. A class with whom "old theology gone to seed," has weight. Among them, we find a looking for the second coming of Christ, literally speaking; among them we find claimants, male and female, to be such. Such fanatics are essentially believers in all of the dogmas of old theology. They believe in a vicarious atonement, evil spirits with all the powers of an orthodox devil, and are looking with the same zeal for the second coming of Christ.

Well, what of it? Is not such a faith common to all of the churches in Christendom? Why herald necton with Spiritualism, more available in consequence belonged to the Free Methodists or Hard-Shell Baptists?

They are admitted to be crazy, consequently irresponsible for what they may say or do. We ask the public to ponder the subject well, and ask themselves the question, if these people were members of your church would it be fair for public journals to attempt to bring your church into disrepute by reason of the acts and sayings of monomaniacs? Is Spiritualism any the less true because it may or may not be believed in by lunatics, and have not a large per cent. of the lunatics in all ages, been devotees of popular systems of religion?

Spiritualist Meetings at Crosby's Music Hall.

Sunday, the 12th inst., the Children's Progressive Lyceum met at the usual hour, and the exercises passed off pleasantly with nothing remarkable to note.

At 1 o'clock, the Chicago Free Conference resumed its sitting. A large portion of the session was consumed in business matters. A committee of three was appointed to draft a constitution and by-laws for the better organization and government of the Society, the society having heretofore had no written constitution and by-laws. Mr. West objected to the appointment of one of the committee men, who, he alleged, was not a Spiritualist. This suggested the introduction of the following resolution:

"Should we, as Spiritualists, limit our work and fellowship to Spiritualists alone?"

Mr. Wadsworth was a Spiritualist from the raps up. The world had been building up sects. He would not proscribe for opinions sake. Belief was not optional. With this view, rational men and women will not hold a person to a belief. There was a point on which all could unite, and that was purpose. Give him men and women who would unite with him to accomplish a purpose, and he cared little what their belief was.

Mr. Reynolds was a Spiritualist who recognized a spirit power in and through all things. He was called crazy, by some, but was disposed to be charitable towards all.

Mr. Coles said we shall at all times be tried. They would be tried by him, and he would be tried by them. In a conference it is expected that persons will differ. We should be willing to be helped out of old ruts, which can be done by freely conferring together.

Chauncey Barnes saw signs of organization here to-day. This was sectarianism. Had not angels come to free mortals from sectarian shackles? He would not offer them any hindrance, but to him they appeared to be giving birth to another sect. There was an organization going on now in this city by the organic or higher law. This city was a chosen place for some great work. Yet he recognized the necessity and use of all sects.

A gentleman, whose name we did not get, then arose and said: If any number of persons could get together, who would govern themselves properly, there would be no need of any conventional organization; but all wanted some kind of order. Liberal people wanted to get rid of their errors, sectarians did not. He was not a Spiritualist, but if Spiritualism was a truth, he wanted to be convinced of it. He thought it a mark of candor in Spiritualists appointing him on the committee to draft a constitution, and would not serve but for

the fact that if the society did not approve of it they were free to reject it.

Mr. West did not think the last gentleman open to conviction, as he had heard him say that he would not believe even if he was to witness certain manifestations.

Mr. W. was ruled out of order, but being somewhat irrepresible, held the floor until the President adjourned the meeting, to meet on the following Sabbath.

The Rostrom.

According to previous announcement, Mrs. H. F. M. Brown occupied the rostrum at Crosby's Music Hall, on Sunday evening the 12th inst. Her subject was "Bread and the Ballot," and she was greeted by a respectable auditory.

She began by saying that some had feared that the discussion of this subject, involving the right of female suffrage, in that hall, before the First Society of Spiritualists would kill the Society. She hoped it would, for it would prove one of two things; first, that the society still lived, and secondly, that it ought to be killed. She could not be silent while she remembered that sixty thousand of her sex were selling themselves in New York to obtain bread, and sixty thousand more selling themselves by permission of the law. The air was full of their moans, and women were fully as bad off in Chicago and other cities.

Greeley had asked what shall we do with the women? and had sagely undertaken to answer the query by saying, let the women marry and be supported and maintained, which was equivalent to her being sold, soul and body, for bread.

Her answer would be, open the gates of the world to her; allow her to vote and help make the laws and sustain and support herself. But some say, do not agitate the question of female suffrage now, but wait until after the next Presidential election. Democrats may join hands with the women, if female suffrage is allowed. She hoped they might, and hoped that there never would be another Democratic President elected until he was elected by the votes of women; and, moreover, she hoped that the next Republican President would be a woman. Give woman a chance and she would soon familiarize herself with law-making affairs, etc.

Dr. Holland had said women should stay at home and let the men do the voting. It would cause domestic infelicity. She would say, let the men stay at home and allow the women to do the voting, they certainly had the same right.

It had been urged that woman would unsex herself—would be insulted by going to the ballot box. She would say that a man who would insult a woman under such circumstances should not be allowed to vote or help make the laws. But did not they (the women) meet these same men at church, at balls and in business daily without being insulted?

Mrs. Brown continued by answering effectually all objections urged against her sex enjoying the right of suffrage, and concluded by arguing that there is no way to elevate the race except by elevating woman, the mother of the race, to a state of equality and independence.

At the close of her remarks it was announced that Miss Russell would speak from this rostrum on Sunday evening the 19th inst.

Missionary Board.

We last week published a call by H. A. Jones, Esq., of Sycamore, Ill., Chairman of the State Missionary Board at Chicago.

We really hope that Bureau will be energetic in the discharge of their duties. The work is going on well in several States. We have just got out a Stereotype edition of the Address, Appeal, Constitution and By-Laws of the Ohio Board.

Similar pamphlets should be circulated in this State. The Chairman we know to be an enthusiastic worker. Let all lovers of our cause lend a helping hand.

To Correspondents and Contributors.

Patience, friends, and bear with us if you do not all see your articles in print. With the kindest feelings towards all, we assure you that we shall continue to make such selections as in our humble opinion shall be most acceptable to our readers, hoping that none may feel slighted or neglected, for it is our wish and intention to be governed by the merits of a production, regardless of who may be its author, since we desire to do the greatest good to the greatest number.

History of the Devil.

An exchange says: "Rev. Wm. R. Alger is writing the 'History of the Devil'."

K. Graves has already written it, and it is now for sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, P. O. Drawer 6023, Chicago, Ill., at 35 cents a copy.

Renewals and Inducements.

Some of our friends seem to misunderstand our offer. It is this. We will send a copy of the "Biography of Satan" to any old subscriber who will send us \$2 to renew their subscriptions immediately for one year, in addition to the time for which they have already paid.

State Circle of Michigan.

We learn from a correspondence of brother J. O. Barrett, Michigan Missionary Agent, that on the 24th of January, and continuing through Sunday, will be held at Jackson, Mich., the most important meeting of Spiritualists ever known in that state.

Narrative of a Spirit.

This number of the paper closes the "Narrative of a Spirit." Aside from the deep interest which the reader must have felt in it, he or she will have gleaned many useful and philosophical hints upon the intricate laws of our being.

PERSONAL AND LOCAL.

Brother Peebles seems to be lecturing to good purpose in Washington, D. C. We find a short synopsis of his discourse on Sunday, the 5th inst., in the Evening Union of that city. It says: "Harmonical Hall was crowded on Sunday night, with a large and intellectual audience to hear the lecture of Rev. Mr. Peebles, on Spiritualism."

A meeting was held in the Opera House in this city on the evening of the 13th inst., and about \$25,000 in stock and contributions raised to aid the Young Men's Christian Association, to repair their losses by the late disastrous fire.

The BANNER OF LIGHT, of the 11th inst., says: "R. T. Hallock, M. D., of New York, it gives us much gratification to state, has signified his intention to enter the lecturing field, and will answer calls to speak before Spiritualist Societies and Lyceums. Address 140 East 15th street." Mr. Hallock is one of the staunch Spiritualists of New York, an able speaker and writer, and he sincerely welcome him to the lecturing field.

Dr. Dillon, of San Jose, Ill., desires lecturers to call on him, and speak in his town, when convenient.

LITERARY NOTICES.

Oliver Optics Magazine, "Our Boys and Girls," for January 18, is upon our table. Its table of contents are: Freaks of Fortune; The Princess Rosetta; Out on the Prairies; Eminent Living Men; The Orator; Play Ground; Head Work; Our Letter Bag, and Editorial.

"Odd Fellows Companion, monthly, M. C. Lilley & Co., Columbus, Ohio. The January number of the third volume of this neat publication is before us. It is \$2.50 per annum, and is devoted to the Independent Order of Odd Fellows.

"Vick's Illustrated Guide" for the flower garden and catalogue of seeds, contains accurate descriptions of the leading floral treasures of the world, with plain and useful directions for sowing seed, transplanting and after culture. Enclose ten cents and address James Vick, Rochester, N. Y.

The "Workman's Appeal," Dayton, Ohio, devoted to the interests of the working classes, is a lively, spirited journal, the second number of the first volume of which is upon our table. Horton & Boyer editors and publishers. Subscription \$2 per annum.

"The Revolution," Susan B. Anthony proprietor and manager, 37 Park Row, (Room 17), New York City, Elizabeth Cady Stanton, Parker Pillsbury, editors. \$2 per annum. This paper, as the reader will readily infer from the names of the managers, is devoted to female suffrage. In as much as it is a reform journal, we welcome it to our sanctum, and commend it to the public.

"Manuel of Instruction" for an improved method of building with Concrete, by S. T. Fowler, the inventor. Published by the author, Brooklyn. Price 40 cents. This little book, we have not a doubt, will be a valuable companion to builders.

NEWS SUMMARY.

An immense meeting was held at Norwich, on Saturday evening, January 11, to discuss the question of the rights of naturalized citizens. Resolutions were adopted calling on the government to recall Charles F. Adams, and remove the consuls in Liverpool and Dublin, and use every means employed by civilized countries for the protection of its citizens.

At the mass meeting held in Portland on Saturday evening January 11, resolutions were adopted calling on the City Council and State Legislature to invoke Congress to declare the national will unmistakable in regard to the protection of American citizens throughout the world.

The House Committee on Freedmen's Affairs have about come to the conclusion that the Freedmen's Bureau cannot wholly be dispensed with so early as next July, when it expires by limitation. The Chairman of that committee, Mr. Elliott, has therefore introduced a bill continuing it, if necessary, till July 1869.

Mr. Theaker, Commissioner of Patents, has resigned, and his resignation has been accepted by the President.

FOREIGN.

Accounts from the interior of Paraguay, received by the last steamer from Rio Janeiro, shows the condition and prospects of the Paraguayans better than the Brazilians are willing to admit.

The remains of Maximilian have arrived at Trieste. They were received with great pomp and ceremony. Business was suspended, and the stores were all closed.

Fenianism is still a source of great excitement in England. It is rumored that the influence of the Pope is sought for the suppression of Fenianism.

CORRESPONDENCE IN BRIEF.

J. H. Luther, Crown Point, Ind., writes: "We, out this way are well pleased with your resumption of the management of the JOURNAL, and hope that it may go on in the good old way, in charity to all, and in favor of a free platform."

That, we assure our brother, we will try to do, for charity towards all, and freedom for all, are the foundation rocks of our faith.

Miss Almida B. Fowler writes us from Nevada, Storey county, Iowa: "Nothing can fall in this day and age of the world which vindicates the rights of all, and especially will succeed attend that body of Spiritualists who are not afraid to vindicate and uphold mediums before the public."

For The Religio-Philosophical Journal.

From Richmond, Indiana.

BROTHER JONES: All hail to the RELIGIO-PHILOSOPHICAL JOURNAL! I rejoice that this new-fledged sheet "has passed from death unto life." "It is not dead but sleepeth," has long been my hope-sustaining soliloquy. And I doubt not but that like the fabulously resurrected dead of old, it comes forth from the state of "suspended animation" re-invigorated by the process. I cannot conceive of a paper that could be started more needed and more befitting the times. RELIGIO-PHILOSOPHICAL JOURNAL. I love the title as well as the character of the paper. Indeed, when we look over the present condition of the religious world, we must regard such a paper as strikingly appropriate. Religion is the theme of the world, and philosophy is the arch-genius of the nineteenth century, born with a golden censor in her hand, and commissioned with the high prerogatives to pulverize the creeds and purify the religious institutions of the age—a desirable consummation which the minions of priestcraft have banded together to prevent the glorious realization of by society. How really appropriate then, how earnestly desirable, a RELIGIO-PHILOSOPHICAL JOURNAL, whose principles and aim shall be to promote this most important event in the history of the world—the indissoluble alliance of science and theology—the marriage union of religion and theology. K. GRAVES.

RICHMOND, Ind., Jan. 17, 1868.

The world moves. What was fanatical and devilish yesterday is reasonable and of good report to-day.

